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Chronicle

Home News.—That the United States was not discouraged by the refusal of France and Italy to take part in the proposed disarmament conference to discuss limitation of minor warcraft was revealed on

Disarmament Conference March 12, when it sent an identical note to Great Britain and Japan in which it expressed regret at the refusal of the other two countries invited and hope that they would still see fit to be present in an informal manner. Two days later notes were also sent to France and Italy explaining that the invitation far from clashing with any work of the League of Nations actually recognizes it and complements it. These notes were sent with the understanding that these countries would not be asked to enter the conference with any previous commitment. They leave, however, the question of land forces unsettled.

Nicaraguan Affairs Considerable surprise was expressed in Washington at the report from Nicaragua that Lawrence Dennis was in possession of a set of instructions from the American Secretary of State for pressure to be exercised in the election of Adolfo Diaz as President of Nicaragua. At the same time, Mr. Dennis allowed it to be known that he had ex-

pressed very severe criticism of the State Department, principally in its method of handling publicity. On March 13 an official and absolute denial that any such documents existed was issued. Mr. Dennis is understood to be dissatisfied with the method of promotion in the diplomatic service. He offered his resignation but later withdrew it.

A sensation was caused by the announcement that Senator William H. King of Utah would be excluded from Haiti if he attempted to enter that country. When this

Senator King and Haiti news was received, the United States Department of State urged the American High Commissioner in Haiti to intercede with the President of that country to allow Senator King to enter. President Borno refused and though the Senator was at Santo Domingo, at the other end of the island, he was not permitted to enter. The Senator was understood to have taken the stand that the Haitian Government is completely under the control of the High Commissioner and that the refusal to allow him to enter involves our Government also. The precedent is important in view of the possibility of Senator Borah and others visiting Nicaragua. President Borno's objection was based on Senator King's well-known friendliness with his political opponents.

On March 16, an important document was issued by Secretary Mellon in answer to the appeal for debt reduction made by 116 members of the Princeton University Faculty and the one previously made

Debt Reduction by the Faculty of Political Science of Columbia University. Mr. Mellon's letter is the most complete and forceful statement yet issued by our Government on this question. He expressed surprise that the professors had not investigated the facts but had submitted their conclusions "unsupported by facts." Mr. Mellon makes the point that these monies were not gifts but

in actual effect loans from individual American citizens rather than contributions from the Treasury of the United States . . . What we allowed our associates to do, in effect, was to borrow money in our investment market, but since their credit was not as good as ours, to borrow on the credit of the United States rather than on their own.

The main part of his argument, however, was that the loans were made on the principal that goods and services purchased by one ally in the country of another ally should be financed by the latter. Whereas, however, goods and services purchased by us in France and England amounting

to hundreds of millions of dollars, were paid in cash, those purchased in our country were done so by American credit. Mr. Mellon also showed the extreme leniency of the terms as actually agreed upon and complained that such action by these professors would seriously jeopardize the settlement of our claims.

China.—Fighting continued, usually to the advantage of the Cantonese, but none of the engagements or victories were of particular significance. The Cantonese were nearing Nanking and it was expected the city would fall into their hands.

The War Foreigners in Shanghai remained on the alert and there were indications on the part of desultory bands of coolie bandits of efforts to create trouble, but nothing serious resulted. The concessionaries held demonstrations and processions which tended to show the Chinese their strength and preparedness. Riots at Wuhu brought a protest from the American Consul General at Hankow to the Cantonese Foreign Minister and it was assumed that another would be filed consequent on the United States destroyer "Preble" being hit by a Chinese shell. The Soviet agents who were seized on the "Pamiat Lenina" were still being held, an announcement from Moscow having threatened extreme measures on the Peking regime should the captives be harmed. There was an unconfirmed report by way of London that General Chang Tsung Chang, the Shangtungese defender of Shanghai, had offered on receipt of £1,000,000 to retire into Kiangsu Province, thereby keeping the Shanghai district from becoming involved in the pending fighting.

Diplomat and Pope While these events were transpiring an Associated Press dispatch from Rome announced that Lu Cheng Hsiang, former Premier of China and an ardent Catholic had announced his retirement into private life and as a token of his devotion to the Holy See had sent the Holy Father all his civil, military and diplomatic decorations. His gifts, it was said, would be deposited in the Vatican Museum. Lu has had a long diplomatic career. He became Foreign Minister and Premier of China in 1912. He resigned that same year but held the foreign portfolio three times subsequently. In 1922 he was appointed Minister to Switzerland. He was head of the Chinese delegation to the Versailles Peace Conference.

France.—A bill to abolish proportional representation, such as had been tried in France for the past eight years, was presented to the Chamber of Deputies on March 10 by Albert Sarraut, Minister of the Interior. The country, according to the bill, is to be divided into 587 districts on the basis of the last census, so as to provide one Deputy for each 100,000 inhabitants.—Premier Poincaré announced on March 15 that France's budget for 1926-27 showed the first "notable excess" of receipts over expenditures since the War. He uttered a vigorous warning against speculators.

Germany.—While the tact and statesmanship of Germany's Foreign Minister, Dr. Stresemann, were highly regarded by the diplomats gathered at Geneva, the

Stresemann Wins Approval Hugenberg press at home opened a bitter campaign against him. The entire Berlin press, in fact, expressed dissatisfaction with the concessions made by him. The situation, however, changed when Dr. Stresemann returned to defend in person the action he had taken. After a three-hours' session with the Marx Cabinet, over which Marshal von Hindenburg himself presided, Dr. Stresemann won unanimous approval for his Geneva compromises. The Nationalist opposition, inflated by the Hugenberg papers, completely collapsed. Nationalist leaders recognized the fact that they could not afford to tear the present Government Coalition apart by disavowing their Foreign Minister over very minor issues, such as the concessions made by him really were. Dr. Stresemann, in effect, asked the Cabinet whether it would have preferred to have him sacrifice interests of the highest moment for trifles such as the question of how many railroad guards may be maintained by the Allies in the Sarre Valley. Any attitude other than one of extreme conciliation, he showed, might have delayed for months the negotiations with France concerning the evacuation of the Rhineland, which was the significant issue for Germany.

Great Britain.—By a majority of 128 the House of Commons approved on its second reading a bill to prevent the perversion of the minds of children under sixteen

Bill Hits Communism years of age by sedition or blasphemous teaching or literature. Labor opposed the bill as a piece of political propaganda to wipe out the Socialist Sunday-schools. Captain Holt who sponsored the bill asserted that it was designed to stop Communist attempts to get at the minds of children whose parents were opposed to the principles of Communism. Blasphemous quotations were read from texts and instances were cited to indicate that children were being taught sedition and immorality in the Socialist Sunday-schools. Sir William Joynson-Hicks, the Home Secretary, said that the Socialist Sunday-school was a legal form of propaganda but that the Communist party was trying to form little sections of children to imbue with extremist ideas. Communist teaching was not illegal, he said, but it was illegal to teach a form of Communism which aimed to destroy the State by violent means. Subsequently a bill was introduced into the House by George Lansbury, Laborite, proposing the abolition of all criminal prosecution against any person "for schism, heresy, blasphemy, blasphemous libel or atheism."

The Lenten Pastoral of the Bishops attracted considerable favorable comment. Practically all of them dealt with current topics of interest to their Catholic flocks,

Lenten Pastoral the dangers from the modern press, the reunion discussion, the popular bugaboo of the alleged conflict between science and religion, the decadence of the supernatural life,

the dangers of the prevalent "Modernism," etc. The Bishop of Clifton dwelt on the dogma of the bodily resurrection. His Lordship Dr. Kelly of Plymouth took for the subject of his Pastoral the necessity of the Sacraments for supernatural living. The Bishop of Lancaster attacked the pagan attitude of the press. Mgr. McIntyre of Birmingham made an appeal for funds for the education of seminarians. Mgr. Dunn of Nottingham warned against mixed marriages and emphasized the dangers that threatened from Protestant influence. He wrote:

We must not be deceived by mere figures into imagining that the country as a whole is one whit less Protestant than ever we have known it to be.

We may console ourselves, indeed, with the thought that nowadays its Protestantism, as an organized system of religion, is well nigh exhausted; but at the same time it is very sad to reflect that dust is being thrown in the eyes of many of our separated brethren who, tired of their Protestantism, are developing Catholic tendencies. They are being assured that they have never really been anything else but Catholics, and that all they need to do now is to adopt our external practices and most of our doctrines.

Protestantism thus masquerading as Catholicism is so diabolically clever a device to prevent people from submitting to the Church that it will probably succeed for a while in satisfying its dupes.

The Cardinal Archbishop of Westminster, apropos of Protestants participating in Catholic services, made the following striking remarks:

That non-Catholics should be present with due reverence and courtesy at the worship of our churches is a matter for their own conscience. Far from desiring to exclude them, we gladly make them welcome.

But they would act in a manner in the highest degree dis-honourable were they to attempt to receive the Sacraments of the Catholic Church, to a participation in which we can admit no claim on their part until they have professed their faith in her teaching and formally submitted to her authority.

It is not enough to accept every Catholic doctrine as a matter of private opinion, simply because those doctrines seem worthy of acceptance. A man might proclaim his belief in every one of the dogmas of the Catholic Faith: he would still remain as much a Protestant as the man who denied them all, unless and until by God's grace he is able to assert his belief in those doctrines because they are proposed for his acceptance by the voice of the Catholic Church, as forming part of the revealed truth of God.

There is much vague thought, and talk, and writing on these matters in England, with a frequent suggestion that Catholics are narrow, inconsiderate, and uncharitable in dealing with those who do not think as they do in religious matters.

They who criticise and find fault should endeavour to grasp our point of view even if they are unable to share it. They would then come to understand that herein we are convinced that we are dealing with facts of immense importance and not with matters of mere sentiment.

The Pastorals of the other Bishops were equally timely, apposite and trenchant.

Ireland.—Much theoretical interest has attached to the proposal to exempt women from jury service, as contained in the Juries Bill, 1927. By the British Act of

1919, women were made equally liable with men for jury duty. The Free State, in 1924, modified the law by providing that women unwilling to serve as jurors could be ex-

cused on application. Mr. O'Higgins, who is responsible for the new Bill, denied that the proposal of excluding women from jury service was based on the opinion that women were unfit for or incapable of rendering good services as jurors. He advocated the proposal because women were most reluctant to serve on juries, and because it was not necessary or advisable to compel them to serve. Not more than ten per cent of the eligible women remained on the register after the passage of the 1924 Bill, and most of these remained because they did not understand that they could be exempted. It was found that the administrative expense of summoning women to jury service which they were unwilling to perform was too great. Mr. O'Higgins asserted that the 1924 Bill created an anomalous position and that the question resolved itself into either compulsory service for women or none at all. The provision has been attacked by the group demanding full equality of the sexes. In order to conciliate the feminists, an amendment was accepted by the Dail according to which qualified women have their name put on the jury panel if they choose to apply.

Jugoslavia.—It was hinted at first that serious complications might arise out of the Rumanian annexation of Bessarabia. This, however, does not seem likely. The difficulty was that Rumania had acted without first obtaining the approval of Moscow, and Jugoslavia did not feel it could offend Russia by recognizing the new Bessarabian status until the Soviet Government had been satisfied. The existence of hostile relations between Bucharest and Moscow might suffice to break up the Little Entente, which is not too firmly established. It was evident, however, that Rumania was earnestly seeking an accord with Russia, and the Bessarabian Treaty was described as merely an acceptance of the Italo-Rumanian friendship pledged in the treaty made with Italy last September. The Jugoslav King Alexander and his Queen left for a visit to Bucharest which can hardly have been without political significance. The Queen of Jugoslavia is a daughter of the Rumanian King Ferdinand.

Latvia.—Jan Tschakste, President of the Latvian Republic, died March 14. In recognition of his services the nation had elected him as its first President in 1922, and he was re-elected for his second term in 1925. Jan Tschakste was born at

Death of President Courland in 1859, educated at Mitau Gymnasium, and served on various Russian Government committees. In 1906 he was elected a member of the Russian Duma. Forced out of Courland by the German invasion in 1915, he founded a relief committee for war refugees in the present city of Leningrad, but in 1916 went to Stockholm to promote the cause of Lettish independence. In 1918 he was elected chairman of the People's Council of Latvia and was also made head of a delegation which sought to gain recognition of the Lat-

vian Republic at Paris and London. In 1920 he became President of the Latvian National Assembly and was unanimously elected first President of the Republic on November 14, 1922.

A guarantee treaty between Latvia and Russia was initiated on March 11. It provides that both countries must observe strict neutrality in case either is attacked by a third nation. A second treaty with the same country is also under consideration. The Soviet Union has expressed itself in favor of establishing a conciliation committee under a neutral chairman. If this plan is accepted an arbitration treaty will be added to the neutrality treaty. Probably in answer to a remonstrance from the League of Nations the Latvian Foreign Minister announced that his country would continue to cooperate loyally with the League and comply with all its obligations as a member of that organization.

Nicaragua.—Little military activity was reported though the disorders in the interior gave occasion for a marked increase in private banditry, and there were many casualties from guerrilla battles. The town of Acoyapa in the Department of Chontales was occupied by the Liberals while the Conservative forces concentrated on Matigas where the Liberal General Moncada had established his headquarters. Conservative troops under General Reyes were reported fighting the Liberals at Muy Muy. Reinforcements and additional ammunition were sent to the fighting front at Managua.

Rumania.—The resumption was announced of negotiations with regard to the Concordat between the Government and the Vatican. It was stated that General Averescu had requested its signing for 1927. Before the War when the total Catholic population of the country did not exceed 300,000 the need of a Concordat had already been felt by the Government. Now that the Catholic population numbers one-sixth of the total population the Government has instructed its Minister to the Vatican to further the negotiations.

League of Nations.—The difficult adjustment of the issue in the Sarre Valley was reached on March 12, in the last few hours of the forty-fourth session of the Council of the League of Nations. Dr. Gustav Stresemann, the German Foreign Minister, made, after a strenuous fight of five hours, enough concessions to effect a compromise, which was unanimously accepted. His defeat was generally regarded as a triumph for himself and Germany. In accepting the report of the Sarre Commission Dr. Stresemann insisted on three conditions. First, the French troops were to be withdrawn within a period of three months. Secondly, the transport guards were to be placed under the sole direction of the Sarre Governing

Commission, and used only in exceptional cases. Finally, the number of these guards was to be limited to 800 and the Sarre Commission was to be given authority to reduce this number if it saw fit.

A practical, rather than a legal solution, was adopted by the Council in its disposition of the German minority schools in Upper Silesia. The League solution supports the German contentions on every point except as to the right of children speaking only the Polish tongue to enter the minority schools. A special board, under a Swiss educational expert, will be instituted to inquire into the cases of applications for the schools, and doubtful cases will be referred to this board. Decisions will be based simply on the ability of the children themselves to speak German.

Persia.—Persia set an example to other nations in her acceptance on March 11, of the League plan, prepared by Frederick A. Delano of Washington, for the reduction of opium, according to information received by the League Council from Colonel Daniel MacCormack, American Director of Internal Revenues of Teheran. After three years of preparation she agrees to make a ten per cent reduction yearly for a period of three years, and makes the extension of that period conditional on her financial and economic status: in other words on her fiscal independence of foreign tariff control. The Persian agreement was regarded as rather an astute bit of bargaining.

Considerable disturbance was created at Geneva by news received on March 11 that Latvia and Russia had initiated a non-aggression treaty. This made a break in

Latvia and Russia.—the Eastern front of the League, and was regarded as counterbalancing the Italian approval of the Bessarabian settlement. Hopes were placed that strong conservative influence could be brought to bear in Latvia and Estonia to prevent the effectuation of the treaty.—In a press interview on March 10, Dr. Stresemann denied various reports of combinations against Russia, and expressed great regret at complications between Great Britain and that country.

Next week, Joseph F. Thorning, in "Will the World Disarm?" will leave aside the realm of theory and consider the cold, hard facts of the disarmament problem.

The comparison of Mexico with Portugal has often been made. During the latest revolution in the latter country, AMERICA asked M. P. Cleary, long a resident there, to give us the facts. He does so in "Revolution and Restoration in Portugal." He will show why our "liberals" supported the recent revolt.

Raymond J. Gray, in the second article of his series on the Student Movement, will present some startling and disquieting facts. This series is the third of the studies AMERICA is presenting to its readers on important modern movements.

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The Bolsheviks and the Children's Bureau

"AMERICANIZATION," properly understood, helps the foreign-born resident to understand the spirit and purpose of our political and social institutions, and to acquire what is best in our life. With "Americanization" thus understood we are in hearty sympathy. So genuine is our interest, that we think it should be applied to a group of politicians at Washington and, in particular, to the Children's Bureau.

The spirit and purpose of our political institutions are set forth in the Declaration and the Constitution—documents which the groups in question either do not know, or knowing, despise. It is absolutely certain that the preservation of the sovereignty proper to every State is as essential to our form of Government, as is the preservation of the proper sovereignty of the Federal Government. Yet the history of the last fifteen years shows that venal politicians and subsidized lobbyists are breaking down the sovereignty of the States, to set up a centralized bureaucracy, absorbing and controlling every human interest.

Thus the act which created the Children's Bureau (to take but one of a dozen instances) provides that the Bureau "shall investigate and report" upon "legislation affecting children in the several States and Territories." Since its creation the unbroken trend of the Bureau has been to use these reports and investigations, together with the publicity connected with them, as a means to interfere with and to control legislation within the States. This fact is shown beyond cavil by Senator King in his speech of January 13. (*Congressional Record*, February 25).

Congress and this Bureau, therefore, act on the principle that it is the right—and the duty—of the Federal Government to supervise and ultimately to control, leg-

islative acts which under the Federal Constitution are the exclusive business of the several States.

In other words, as far as in them lies, *they destroy the Constitution of the United States*.

That principle of ultimate control underlies the Children's Bureau and the Maternity Act. It is seen again in the Curtis-Reed Federal education bill. It strives to hide itself, but without success, in the Phipps Bureau of Education bill.

The purpose and effects of the Children's Bureau are best seen in the character of its chief supporters and its recognized exponents. What can men and women whose ideals center in Bolshevik Russia teach us of civilization or of "Americanism"?

Two of these exponents are Madame Kollontay, the Bolshevik ambassador to Mexico, and Dr. Anna Louise Strong, a regular contributor to publications of an atheistic type. Referring to Madame Kollontay, Senator King reports: "Money was taken from the taxpayers of the United States to publish a book by this Bolshevik . . . a book which advocates policies at variance with our form of Government, with our conception of the duty of the State, and of the duty of parents." What is her philosophy? Let Senator King explain :

The family does not exist except as an agency of the State; the State has the right to separate children from the parents; and it is the duty of the State to take over the children and care for them regardless of their parents. (*Congressional Record*, February 25, p. 4888).

Referring to the activities of Dr. Strong, the Senator continued:

It is in order at this point to say that Dr. Anna Louise Strong is at present in the Soviet Russia: that in November, 1926, a long article under the title "Marriage and Morals in the Soviet Union" was published in a Socialist monthly magazine printed in Girard, Kansas, and that a second article under the same title was announced to appear in the December number. Dr. Strong believes in the doctrine that every child must be regarded as the child of the State; that the institution of the family must be destroyed; and that in its place must be installed a system of public baby incubation and training bureaucrats under bureaucrat control. I mention this fact in order that Senators may know the character of the credentials required to obtain any position of authority or influence in the Children's Bureau. (*Congressional Record*, *ut supra*).

It is idle to talk of giving these Bureaus and bureaucrats power and then restraining that power. Power is delegated for one purpose only: to be used; or it should not be delegated at all. And it is always used—and not only used, but invariably extended.

Our only salvation lies in a persistent refusal to establish new Bureaus and Departments, and in withdrawing power from those already created. For this reason, among a dozen others, we shall continue to oppose any bill to set up a Department of Education, and any and every measure to expand the present Bureau of Education.

For every legitimate purpose which the Federal Government may wish to exercise, the present Bureau has ample power. The slightest extension would be merely the first step toward the control of the local schools by bureaucrats and Bolsheviks.

Endowments for the Catholic College

IN the United States there are about 150 colleges and universities with an endowment of \$1,000,000, or more. Only eight of these institutions are under Catholic control; the Catholic University, with an endowment of \$3,000,000; Columbia College, Dubuque, Iowa, \$1,000,000; Creighton University, \$2,297,000; Marquette University, \$2,484,502; Marymount College, Tarrytown, New York, \$1,000,000; Notre Dame University, \$1,000,000; St. Benedict's College, Atchison, Kansas, \$1,200,000; and St. Mary's College, St. Marys, Kansas, \$1,439,080.

Compared with the funded resources of the secular universities, these endowments seem almost petty. Harvard's endowment is nearly \$70,000,000, Columbia's nearly \$60,000,000, Yale's, \$41,000,000 and Chicago's, \$35,000,000. In seventeen of these universities the endowment is above \$10,000,000, while many of the smaller institutions have endowments ranging from \$3,000,000 to \$7,000,000.

Yet, as the current Report of the General Education Board notes, the secular universities do not consider themselves adequately endowed. It is pointed out that within the last two decades the purchasing-power of the dollar has greatly decreased. Hence, "without considering additional needs due to the advance of science and the possible improvement of education" the average American college, despite its increased endowment, is actually poorer than it was twenty-five years ago.

These facts create a situation of uneasiness among secular educators. As may be easily understood, they form for the trustees of the Catholic college a problem which must be speedily solved if the Catholic college is to continue its work. How long can it continue in its dependence upon a meager endowment, occasional gifts, and tuition fees?

Like the secular institution, the Catholic college too has been obliged to consider "additional needs due to the advance of science." Until very recent years, however, its salary-list was short, since practically every teacher was a member of some Religious Order, or a clergyman whose stipend was little more than nominal. But this equivalent endowment is beginning to dwindle since the extraordinary expansion of Catholic higher education has brought the layman into the professor's chair. If we are to secure and hold laymen of eminence we must be prepared to pay them.

Where are these funds to come from? Tuition-fees cannot supply them, and it would be hazardous to rely upon chance donations.

Frankly, we have no answer. We have a conviction, well founded, that if we do God's work, in the spirit of the Church, God's providence will not fail us. But we also know that reliance upon Divine Providence does not dispense us from the obligation to use every means at our disposal to overcome our difficulties. Should any reader of AMERICA have an answer, we shall be glad to broadcast it.

What Are Physicians For?

SOME weeks ago the country followed with interest the newspaper reports of a case of "Landry's paralysis." When the disease began to affect the respiratory organs, sixty of the patient's fellow-workers offered their services "to keep" according to the press dispatches, "the breath moving in and out of the lungs." Their task was not easy, but they kept at it in relays for 108 hours until the patient died.

According to the Chicago *Tribune*, a controversy has now set in "among the men of science." Some hold that in resorting to these extraordinary means of keeping the patient alive, the physicians acted in an unethical manner since they must have known, first, that the treatment was very painful, and next, that it was futile, since there is no record of a recovery from this strange malady. Other "men of science" opposed this view. While there is life there is hope, they argued; hence any method which offers a reasonable chance of recovery should be employed.

Whoever has had occasion to call for the services of a physician will agree with the second group. A sick man does not welcome the idea of a man of medicine who after deciding that all hope is gone, prescribes a few bread pills, and then makes out his bill. He wants a physician who will, figuratively, take off his coat, roll up his sleeves, and summon to the grim battle against death every ounce of his energy and the last resources of his skill. His ideal of a physician is a practitioner who quits only when the undertaker asks about the funeral.

Roughly speaking, the opinion of the average man is also the opinion of the conscientious and skilful physician. From his first years at medical school he has been taught that it is his task to save life, not to destroy it, not to hasten the approach of the grim reaper, but to put his visit off to another day. It may even be said that just as the devoted priest finds a keen joy in purifying a soul from the poison of sin, so the devoted physician experiences a sense of exhilaration in fighting disease. It is his work, and to the trained man work soon becomes a second nature. He cannot act against it without treason to ideals which he rightly holds little less than sacred.

Of course, the principle "any method which offers a reasonable chance of recovery should be employed" needs qualification. Means which involve an infraction of the moral law must be rejected, and other means need not always be employed. Thus the physician may not directly take the life of an unborn child to save the life of its mother; and on the other hand, he is not ordinarily bound either in charity or in justice to save the life of his patient at the expense of his own. But to its eternal honor be it said, the medical profession has its long and glorious roll of men who have truly laid down their lives for their brethren. There are few finer things in this sodden world than the skilled, upright physician, charitable and kindly in his professional and private relations, a man who while toiling to alleviate physical sufferings, does not forget the needs of the soul.

Down With the Auto!

IT has long been evident that the automobile is one of the most powerful agents of immorality, crime, and death. Year by year the deaths increase, so that they now read like reports from the battle-front. In 1921, the death-rate per 100,000 of population was 11.5. In the following years the rates rose, respectively, to 12.5, 14.9, 15.7, and 17. For 1925, the number of deaths was more than 17,000, but this does not include fatalities resulting from collision with railroad trains or street-cars, and takes in only 89.4 of the automobile registration area. The complete figures for 1926 have not been compiled, but the deaths in that year are estimated to be about 24,000.

Nor can we close our eyes to the unhappy fact that the automobile is also a most active factor in the promotion of immorality and crime. That it offers the young easy occasions of immoral conduct, and that it supports a very degrading type of commercial vice are facts that disturb every student of ethics and social science. Experts have pointed out that the criminal finds the automobile the most useful tool at his disposal. It allows him to convey large quantities of loot in speed and safety. The gunman, the thug, and the murderer employ it as a sure means of escape after the commission of crime. Since an automobile can be bought or stolen even more easily than a revolver or other weapons, the modern criminal is enabled to work on a scale impossible to his forbears in lawlessness.

It is futile to denounce an evil without suggesting a remedy. We do not propose to incur that censure. In our judgment, the only remedy lies in the suppression of the automobile by an Amendment to the Federal Constitution. The evil is nation-wide. It can be cured only by measures that are also nation-wide.

It cannot be denied that attempts at State-regulation have completely broken down. Fifteen years ago, there was little or no legislation on the subject. Within the last decade State has vied with State and city with city, to enact statutes for the regulation of the automobile. The most familiar sight in any large city is the traffic "cop." Yet year after year, as statistics show beyond cavil, conditions have grown worse. Today the great corporations are endeavoring to manufacture a machine that will sell for only a few hundred dollars. Their avowed purpose is to place this instrument of immorality, crime and death in every family. That they will succeed, unless checked by Federal action, is undoubted.

The prospect thus opened is not pleasant. Were there ground to believe that the respective States could—and would—act to check the abuse of the automobile, we should feel hopeful. But a glance at the records makes this hope impossible. The average citizen either will not or cannot distinguish use from abuse. The accumulated mass of legislation has become so heavy that it falls by its own inert weight.

A precedent for Federal action is supplied by the Eighteenth Amendment. Like alcohol, the automobile has defied the laws of God and of the respective States.

It has eluded every attempt at local control. It will yield to Federal domination. For a time it may be necessary to authorize cars not to exceed two cylinders in equipment, or five miles an hour in velocity; but with Federal enforcement we shall live to see the automobile, the aeroplane, and possibly the railroad, completely suppressed in the interests of public morality.

Getting a Good Conceit of Oursel's

THE scandal-monger who purchases "The Rebellious Puritan" which Messrs. Harcourt, Brace & Co. have recently published, in the expectation that Mr. Lloyd Morris will exhibit a number of skeletons found in the closet of the late Nathaniel Hawthorne, will wish he had taken his three dollars to some other mart. Mr. Morris has suffered from some early reviewers. They led the public to suspect that the volume would surely precipitate censorship of the press in Boston, and possibly in New York and other jurisdictions to the South and West.

It will do nothing of the sort. Mr. Morris tells us that the youthful Hawthorne used to repair to the tavern of the respectable Miss Ward at Bowdoin, where he would engage in the soul-destroying vice of card-playing for pence when he should have been at his books. We learn, too, that later on at Salem he showed a fondness for the company of three publicans whose misdeeds were not so dreadfully shocking, and that he had a head which no alcohol could intoxicate. But we also learn that the most bitter enemy could not utter a word against the purity and integrity of his life.

On the whole, Mr. Morris gives us a good story of the outer life of this heroic figure in our literature. It is free from the rhapsody and panegyric which, while quite understandable and even charming in the letters and private journals of Mrs. Hawthorne, may easily cast a haze of unreality about the very real Hawthorne. For the dissipating of that haze we are thankful. But, in our judgment, Mr. Morris' interpretation of "The Scarlet Letter" and "The Marble Faun" is wofully inaccurate. Each study is an expression of Hawthorne's inner life, and to that life Mr. Morris is a stranger.

Most men who bid adieu to the mellowed years that intervene between life's fourth and fifth decades, see too little good in the present and perhaps too much in the past. Unless we have misread him, Mr. Morris reverses this view, and writes with all the arrogance of the modernist. He finds the Concord of Hawthorne's day drab in comparison with the brightness of modern literary circles. But tastes differ. New York has 6,000,000 people, smart paragraphers without number, and a thousand cabarets, but no Alcott, no Channing or Curtis, and not even a Hosmer. It would be a glad relief to turn from this noisy Babel of buncombe to the quiet lanes of Concord, and a joy to come upon Emerson wandering in the wood near Walden's Pond, or to drift with Thoreau in the sluggish reaches of the river near the Old Manse.

A Shrine of American Catholicism

JOHN LAFARGE, S.J.

THE writer of these lines once received a letter from Topeka, Kansas, addressed: "To the First Catholic Church in the United States, on the Eastern Shore of Maryland." The address reminded me of a begging letter sent out during the World War by some industrious soul in the Rhineland, addressed to "The Venerable Parsonage of Blankville, Pa.," or wherever a church could be found in the entire Catholic Directory.

In spite of the combined facts that I was not then, nor am yet, a Venerable Parsonage or a venerable personage, that the first Catholic church in the United States was not built in Maryland, that the first Catholic church in Maryland has not been in existence since about 1730 at the latest, and was built not on the Eastern but the Western Shore of Chesapeake Bay, I have often wished for the day when the first church in Maryland could be commemorated; for without our needing to indulge in historical fancies, the facts in its regard are of such great interest that they concern Catholics throughout the United States.

The old St. Mary's Chapel was built, apparently, sometime between 1638 and 1643, at St. Mary's City, Maryland, by the first Jesuit missionaries who took part in the settlement of Maryland. It was, as far as we have any record, not only the first Catholic church in Maryland, but the first church building of any description in the Maryland Colony. Provision was made at Kent Island, by Claiborne, for Church of England divine service as early as 1632, two years before the settlement of the Maryland Colony in 1634; but Kent Island was not part of the original colony, and there is no record of any church edifice there.

Though far from being the first Catholic church in the United States, its remains are the oldest known Catholic church remains in the original thirteen colonies. It is not however priority of time alone that arouses our interest in old St. Mary's Chapel, it is the fact that it makes a special claim to be entitled the parent church of American Catholicism.

Out of the Catholic Jesuit Missions in Maryland grew, by a process of both personal and legal descent, the beginnings of the American Hierarchy, the full corporate life of the church in this country, as personified in John Carroll, the first Archbishop of Baltimore. But the Maryland Jesuit Missions found their first spiritual habitat in the "brick Chappell at St. Maries." Hence we may justly trace to St. Mary's City the beginnings of the distinctive American corporate Church body. The significance of this parentage is emphasized by the fact

that the congregation of that Chapel was the first English-speaking Catholic congregation in the New World: the first church on this side of the Atlantic where the Gospel was preached to Catholics in our own English language.

Moreover, it was a church, as much of a parish church as any place could be in those times and circumstances. It was not a mere private oratory of the Jesuit Fathers. It was regarded as distinct from, even though for a time connected with, their residence; and the career of the Chapel was distinct from the vicissitudes of the Jesuit place of residence in the early days of the Colony.

Was it exclusively a Catholic church, or was it used by both Catholics and Protestants, as a sort of forerunner of the much advertised "Community Church" of the present day? If that were the case, it might deserve commemoration from the admirers of that system of worship. However, there seems no sufficient ground for such a statement. In view of the obscurity which still hangs over many of the features of the early Maryland Colony, both as to persons and as to their mutual relations, it is never well to dogmatize. However, there seems no sufficient ground for such a surmise. It seems possible that a good deal of liberty, more than we are accustomed to now-a-days, may have been permitted to the Protestant Colonists, as to its use during the first stages of its erection. The church seems to have taken a long time to build. Relations were intimate and friendly among the early Colonists, and have always remained so among the really representative element of Maryland. The Protestants, who were greatly in the minority, seem to have had no church building of their own.

Nevertheless, whatever concessions may have been incidentally granted, the building was undoubtedly a Catholic church in the strict sense. To quote Father Hughes, "History of the Society of Jesus in North America" (Vol. I, p. 539):

As early as April 3, 1643, we find Father Copley asking the privilege of Lord Baltimore, that "the church and our houses may be sanctuarie." On April 8, 1643, the same Father inquires of the General, "whether our public chapels, not consecrated as yet, but only dedicated, have the privileges of those indulgences granted to other churches of the Society"; and his Paternity answers in the affirmative, that the particular solemnity of dedication, which is called consecration, is not necessary for the purpose (August 1, 1643). Neither the request about "sanctuarie" in 1638, nor the question about consecration in 1643, would have been at all pertinent, if the church or the chapel were a mere religious rendezvous, having no exclusive character. The place would have been a hall or meeting-house, not sacred in Catholic eyes.

The peculiar episode, by which Mr. Thomas Gerrard,

a Catholic gentleman, got into a peck of trouble by keeping in his possession the "keys of the chapel," which were desired by Protestant worshipers, seems to have had reference to his own private chapel, situated near the present Newtown Manor, near Leonardtown, Md., and appears to have been something of a family affair.

The last we hear definitely of the old Chapel building is in 1727, from Father Peter Attwood, who writes in his record of January 20, that year, to the effect that "the Chappel Land is a reserve of 40 acres, on which the Chappel stands, out of a tract called . . . taken up by . . . and descended as St. Inigo's to Mr. Peter Attwood from Mr. Tho. Copley." After the removal of the Jesuit residence to St. Inigoes Manor about 1740, the land at St. Mary's City seems to have been pretty well abandoned.

The history of this Chapel Land, or Chapel Lot (part of the Town Land of four hundred acres assigned to the first Jesuit settlers in connection with their manor holdings at St. Inigoes), is fairly clear from the first plot of it described for Cuthbert Fenwick in 1641 to the present day. The site pointed out today as the actual spot where the Chapel once stood agrees with all the descriptions and traditions that have come down to us through well-nigh three centuries. It is said to have been eighteen by thirty or thirty-two feet in area; and to have had over the altar a carved representation of the flames and clouds of Pentecost. The bricks of the old Chapel are still found scattered through the plowed ground, or found nearby in an ancient building. They differ in size, shape, material and workmanship from any but those of the earliest Colonial days. Legend says that they were brought from England. Still as Richard Cox, who came over in 1637 with Father Thomas Copley, the apparent builder of the Chapel, possessed a complete brickyard outfit, even down to "2 payer of ould sifters irons" and "2 payer of ould mittens," it is quite possible that he began with the brick Chappell as a first exhibition of the brickmaker's art.

For the past one hundred and forty years the site of the old Chapel, and generally speaking the old Chapel Lot, has been in the possession of the Brome family of St. Mary's City, members of the local Episcopalian parish of St. Mary's. As people of culture, who have always taken a keen interest in every detail of the past history of the colony, they have kept alive exact traditions as to the location of every ancient building and boundary, and particularly that of the old Chapel. In making a free donation of the actual site of the old Chapel, together with sufficient ground to allow it access from and a frontage of two hundred feet on the State Road, they are giving, so to speak, out of the storehouse of family traditions and family pride of many generations: with the highest motive of public-spirited generosity.

The privileged recipients, and from now on the custodians, of the site of the "Sanctuary of Maryland," are the Pilgrims of St. Mary's, of Baltimore, a small organization of Catholics interested in the history and remains of the Maryland Colony. When the deed of the property

was presented on March 25 of this year (the anniversary of the landing of the first Maryland Colonists at St. Clement's Island, later Blackistone Island, in 1634), by the heirs of the Brome Estate to Mr. George C. Jenkins, of Baltimore, President of the Society just mentioned: the plans were shown of the proposed Memorial to be erected on the actual Chapel site in commemoration of this historic little building.

The design of the Memorial, a modest structure in the shape of an open-air altar, surmounted by a canopy of brick, will be restrained and reminiscent of early Colonial. The sponsors of this undertaking believe that it will appeal to Catholics throughout the United States as the parent church of the American colonies. It will be a Memorial, too, not to a building only, but to the spirit of forbearance, Christian fraternity, and civic ideals which characterized the Founders of the Maryland Colony, a spirit which they bequeathed to our American Commonwealth, and which must never be suffered to pass from our memory.

A note or two of information may be of interest to our readers. St. Mary's City, in St. Mary's County, Maryland, is easily accessible for motorists from Washington. It is 71 miles from the Capitol, on the main road leading southward over Good Hope Hill, via Leonardtown, Md., to Point Lookout, Md. Though there is no vestige of a "City" there today, not even a hamlet, but simply the buildings of the local Episcopalian Church, the Rectory, the historic St. Mary's Female Seminary, and the Calvert Memorial Shaft, the spot is beautifully situated on the salt-water estuary called the St. Mary's River, and well repays one for the trip. There is no railroad, but a motor-bus runs to Leonardtown.

NOW SPRING

Now Spring is here with lark and bee,
And hawthorn in the hedge,
And all the grass is daffodils
Along the river's edge.

And now at evening in the lanes
When work of day is done,
My friends walk out in couples—
But I stay fast at home.

There is no lad to walk with me
When sky and field grow dim,
For Dick is very long away
And no word comes from him.

His mother knits beside the pane
And watches for her son,
But though I start at every step,
I know he will not come.

While there are waves and sailing-ships
He'll never come to me.
For oh, what hope has mortal girl
Whose lover loves the sea?

MAIRE NIC PILIP.

The Student Movement

RAYMOND J. GRAY, S.J.

(First of a series of three articles)

DURING these last years a significant student movement has arisen in America. Our colleges and universities, once the peaceful sanctuaries of a few privileged scholars, now the congested refuges of a younger generation as restive as it is ambitious, give unmistakable evidence of a vitality that is astonishing. In education, as in customs, fashions, literature, the age has been undergoing a rude awakening. Many of the old-time ideals are being carelessly tossed to the winds as the blatant nature of present-day life, with its jazz band, the "blurb" of its newspapers, the sensational stunts of its professional advertisers, and the degrading appeals of its charlatans, makes itself depressingly felt in our institutions of higher learning.

In the face of these circumstances, how disconcerting it is to reflect on the distance that separates us from the philomathic atmosphere of Tractarian Oxford, or indeed from the Harvard or the Yale of fifty years ago! Nor is there any remedy in sight. On the contrary everything is topsy-turvy; and a situation which at first appears indescribable, may perhaps come under the heading of "confusion worse confounded." It is my purpose to study one element in this confusion, namely, the student movement.

A short time ago Dr. Charles F. Thwing, who periodically informs us of the advances made in our schools, declared that the most outstanding and important fact of the past scholastic year 1925-26 was the increasing power assumed by the student in undergraduate life. This enlargement, he enthusiastically went on to explain, is aimed in many directions, takes on varied applications, and has been attempting to command adequate modes of expression. It may, he says, be very appropriately described as a "College Bill of Rights." Sometimes attacking manifest abuses, at others it reveals itself in an urgent appeal for greater liberty of thought, word, and action, in a kind of academic Declaration of Independence. As a manifestation of strong, personal sentiment it is no respecter of persons. Dr. Thwing, who, as I have intimated, expects great things of the movement, does not deny it more than occasional eccentricities; in particular its lack of anything like over-regard for authority. "It is not averse, indeed, to giving counsel to both Faculty and trustees," he assures us.

No less enthusiastic, strange to say, is the sentiment of the President of Vassar, Henry Noble MacCracken, who some months ago published a brief apology of the movement in one of our leading newspapers. After calling attention to the importance of his subject, and insisting on the fact that it marks a natural and beneficial advance in the development of our educational system, he continues:

The student movement in America is taken up with the de-

mand for student autonomy in student matters. Undergraduates are quarreling with alumni over the management of teams. They are refusing the sentimental code of college sport handed down to them. They are defending the leisure day against the inroads made upon it by competing Faculty departments. They are going further just now in demanding some share in the control of the working day at college. They are questioning not only the requirements of subjects, but the methods of teaching. The time is soon coming when innovations in the curriculum will not be imposed upon them without conference, when they will retort with *tu quoque* to the professor, "if we study badly it is because we are taught badly," "if we have no intellectual enthusiasm it is because your teaching is mechanized," . . . "we know what an interesting lecture is as well as you do," "we know when a course is well taught as well as you do," . . .

These and other equally irreverent rejoinders are now being heard on the college campus. They constitute the real student movement in America today. *To the present writer the movement seems wholly good*, if the professor recognizes the situation in time. (Italics inserted.)

It may be of interest to the reader who has not been in close touch with this question to know that during the past five years the student movement has been welded into a more or less compact unit. How this was accomplished shall be explained presently. Suffice it to say here that it owes its origin, not to the Dartmouth Student Report of 1924 as Dr. Thwing informs us, but to the inspiration and encouragement of many of the country's noted educators long before the appearance of that document. Nicholas Murray Butler traces the essence of the movement back to about the year 1890, and lays most of the blame for it on the late Dr. Charles Eliot and his collaborators in the refurbishing of our educational system. Before that date it was generally admitted that education, as the word implies, was a disciplinary process. Since then, due evidently to the supposed advantages of a broad electivism, it has become more and more the custom to regard education as a cooperative function at which the students and the faculty labor together as equals.

The first noticeable step in the direction of this cooperative education was the establishment some years ago, of student councils in all our institutions of higher learning including the secondary school. Founded on the principle that all authority is harmful unless exercised with the consent of the governed, and that in education the less authority exerted the better, the idea became very popular among educators. One of the results of the formation of these student councils was that no "tyranny" (real or supposed) was any longer possible on the part of administrative officials. For the first time in the history of the country students found themselves organized in such a manner that they could, when occasion offered, present very definite and effective opposition to the governing body. Nor, even from the beginning—the move-

ment in favor of well-organized student councils spread rapidly after the War—were instances rare when they used the power conceded to them.

By 1922 the movement in favor of student independence had made great advances. That year marks the foundation of the National Student Forum. According to an official statement, this is a federation formed for the purpose of obtaining greater student liberty, especially of speech, and consisting of individual and group memberships. In 1923 the Forum could boast of affiliated bodies in twenty-five institutions (among them Barnard College, Bryn Mawr, University of Chicago, University of Colorado, Dartmouth, George Washington University, Harvard, Mt. Holyoke, Northwestern University, Oberlin, Stanford, Union Theological Seminary, Vassar, Wellesley, and Yale), and affiliated members in over three hundred others. For the past four years the Forum has been publishing the *New Student*, an intercollegiate weekly which chronicles the progress of the new ideas among the students of some six or seven hundred colleges and universities. It is particularly in institutions belonging to this association that most of the student scandals and rebellions against authority which have disturbed the public during the last few years, have taken place.

From the very beginning the movement has been conducted by the more capable and level-headed among the undergraduates in the various institutions, usually the editors of student publications. Many of the ideals for which they contend are such as to win a wide sympathy. At Indiana, Yale, Williams, and Amherst, they have combated with more or less success against "Gigantism, or the Worship of Bigness." They have denounced the lecture system, and the honor code. They have asserted that, since the college was specifically intended for the production of leaders, something must be done to keep the unfit out of our higher schools. They have urged that a greater check be exerted over participation in extra-curricular activities, particularly athletics.

Only last year they carried on a significant campaign against compulsory chapel, military training, and the prohibition of smoking in women's colleges. In some places they have obtained permission for the student-body to hear radical speakers; in others to receive instruction in all the newest developments of Evolution. At the University of North Carolina they have persuaded the faculty to grant them a non-credit course on the different aspects of marriage. At Harvard, Yale, Massachusetts Agricultural College, they have secured the emancipation of upper-classmen in the sense that the latter are no longer required to attend lectures.

But in combating abuses in our educational system, and in insisting upon what they call the students' rights, the leaders of the movement have often exceeded the bounds of prudence and common-sense. Finding their reforms balked, they have grown sullen and insolent. Nor have they hesitated, at times, to speak with open disdain of authority. A typical example—it is only one among a hundred—occurred last year at George Wash-

ton University. The student publication (later suppressed for printing some obscene articles on the private life of George Washington), on the occasion in question referred as follows to the head of the institution:

The President of G. W. U. holds his present position because he professed to understand publicity, and undertook to get publicity of a prescribed sort for the school . . . He was never regarded as an educator; but on the contrary, he was called down from the Chamber of Commerce as a high-pressure salesman to sell the University to an unsuspecting public.

No mention is here made of the moral excesses, so easily condoned by many of our great educators, that have accompanied this movement in favor of student independence. From time to time these get into the newspapers, and create a great stir—as recently at the University of Illinois—but more often they are stifled in the fraternity or on the campus where they occur. Anyone who wishes to get a faint idea of what is going on has only to consult student publications, particularly the humor magazines of the more advanced schools, or read the digest of the latter in *College Humor*—a magazine which unfortunately forms the favorite mental pabulum of hosts of our young people.

Just why these radical and unmoral elements have gained such prominence in the student movement I shall discuss in another article.

On Logic

HILAIRE BELLOC

(Copyright, 1927)

I HAVE recently been following a discussion which has set me wondering what is going to happen in our civilization to the use of plain logic in discussion.

Is it going—this instrument of the human reason—to be divided between two camps, those who use it less and less, and at last, perhaps, not at all, and those—mainly Catholics—who use it as a matter of course?

Or are we (who use it as a matter of course) destined gradually to convert the others?

Or are those others who are abandoning this use of the human reason destined to swamp us in the near future and to put out the lamp which was lit so long ago upon the Mediterranean?

Having used this phrase "The lamp that was lit so long ago upon the Mediterranean," I am moved to excuse myself. For after all, human reason is coeval with man, and if the enormous force of stupidity comes near to losing it in one place, it will certainly survive in the mass of mankind. I am moved to apology; not even modern stupidity can destroy the use of the human reason.

But that it may be badly wounded in some particular society and especially in ours does seem to me probable enough. I pray God that this Europe of ours will not succumb, for if it does succumb there is an end for us, not only of all our civilization, but of all natural living, and of all sense of justice; a falling back into something much worse than barbarism.

Now as to the discussion which has set me wondering: It was about the existence of Almighty God—the Creator, Sustainer, and End of all the universe.

One of the disputants in this newspaper discussion put forward as one of the innumerable evidences of the existence of such a Creator, the fact that living beings (he might have added all forms of non-living matter as well) were adapted to an end, and he quoted as a particular example of this truth the fact that you could not explain how any particular organ in an animal came into existence without the idea of design; of a plan; of an end which it was to subserve.

It is a very simple and perfectly clear argument, as old, I suppose, as human thought, and to our certain knowledge as old as Greek philosophy. He cited (did the Christian apologist for a Deity), not of his own knowledge, of course, but from many writings of more learned men, the particular example of horns upon a stag. There are any number of millions of other examples, from the nails upon our fingers and the eyes in our heads to the movements of the heavenly bodies.

But, anyhow, he took this one instance (from the writings of men who were not themselves Christians, but who were learned, and who had put forward this argument): "You say that the horns upon a stag were not designed to grow there, and were not planned in any way, but came haphazard. The first appearance of little rudimentary horns (heaven knows how!) gave the animal an advantage. He survived or rather they survived (for there must have been many such animals) over others of the sort less favored. This advantage in survival produced horned beasts. How it was that horns grew larger, why on earth the advantage should 'accumulate,' you do not explain—for you are muddle-headed about it—as about most things. At any rate, that used to be for a long time your explanation of how horns came to grow upon horned beasts. There was no design, no plan, no inward force granted to the living being whereby such appendages should develop. They came by accident or rather advantage in survival. Therefore, there is no God."

"Now, if that be so, how do you account for the fact that the animal could not have had horns *unless he had a lot of other things as well that went with horns*. He must have the muscles to support the horns, and a formation of skull to suit, and an instinctive use of them, and a system whereby horns were fed and grew—and so on and so forth. In other words, you had in this one case of horns (and in any number of millions of other cases) what is called 'multiple adaptation.' Multiple adaptation cannot have come by accident, it involves design."

Observe the answer of the No-Goddite, the typical modern No-Goddite, with his reckless and almost fierce abandonment of reason.

He said: "We have discovered that there goes with the growth of horns in the stag a certain concomitant in the organism of the stag. When that concomitant is present in force the horns and all that is necessary for their support and use flourish. When it is weak they are meager and their support is meager. When it is absent the horns also are absent."

So far so good. The No-Goddite then added: "Therefore there is no need of a God."

It is in front of a sentence like this that I find myself stupefied and aghast. I ask myself whether Europe, or rather parts of Europe, are ceasing to be able to think; whether, as I said at the beginning, they have abandoned logic.

Supposing you were to see a table very cunningly made with inlaid wood and gracefully carved legs, and exactly level, and of a right size for the purpose it was destined to serve. You say: "This thing was designed; there is a mind behind this." Some opponent of yours—who, for reasons best known to himself, has a violent dislike of cabinet-makers and wishes there were none—answers: "Not at all! The table is an accidental product, a lot of sticks and bits of wood got together in a jumble; those less useful for the purpose of a table were crowded out in competition, and so ultimately by a process of elimination this table came into being by survival. There was no cabinet-maker. It happened of itself."

To this you will reply: "That is rather like telling me that a Greek statue was not due to human design, but came about by the weathering of the marble into fantastic shapes through the action of rain, and frost, and thaw." Still, if you must have it so, we will argue out the ultimate proposition. "Does this beautifully made and carefully adjusted table argue a cabinet-maker or not?"

As you are about to argue that fundamental point, your opponent suddenly comes out with a loud cry, saying: "Hi! I have found something new! Where the bits of wood of the table join, I find a dried-up substance called glue. I can prove that it joins the bits of wood together—and now there is no need for your cabinet-maker. All is explained."

A man who talks like that has abandoned logic. The man who says there is no God and no design in nature because he has discovered yet another physical cause for things, no longer reasons. He is unworthy to be argued with. If he tackles the main question of whether there be a personal conscious creative God or no, upon metaphysical lines, he is worthy of our steel; but if he tackles it as a physical problem, he is an ass; a manifest and self-condemned ass.

Now one of the first things we have to make up our minds about in the great modern controversy between the Catholic Church and her opponents, the *practical, political effects of which are only just beginning to appear in our daily lives*, is this—that no matter how much a man may have accumulated of detail in learning, no matter how many facts he may have committed to memory, no matter what mass of technical detail he can marshal, like a prize boy who has got his textbooks by heart, unless he can meet reason with reason, and philosophy with philosophy, he is as much out of court—or more so—than the old-fashioned village atheist who could not read or write.

A man who says there is no God and no design in nature, because he has discovered yet another physical cause for physical effects, is not worthy to discuss the ultimate question with any reasoning man.

Beethoven 1827-1927

EDYTHE HELEN BROWNE

THE one hundredth anniversary of Beethoven's death occurs March 26. What manner of man was he? How did he live, and how create his imperishable harmonies?

If one chanced to meet the errant musician on a dewy walk through the fields of Baden one remembered the face chiefly for its "lion's nose." His body slumped on a massive frame and his large head squatted between his shoulders. He had the Moor's complexion with the cataleptic black eye of an enchanter. His fingers, ten mystic slaves, resembled the chubby felt hammers inside his piano rather than the wafer fingers of the idealized musician. One physical attribute slides into the stock conception and that is the master's tumble of hair. Beethoven would not let a barber tame its wild waviness. In his youth he wore a prudent queue but as years brought the absorbing task of creating an echoing universe his hair grew barbaric.

In attire Beethoven was first the dandy and then the unkempt individual, the lounger on the park bench. In youth a green coat and flowered waistcoat cut style from his dumpy figure, buckles glistened at his knees, and a white cravat and side sword gave a royal finish. When he no longer cared for fashion he still retained his seal ring. What Valkyrian riding that ring must have done on the hand of the strenuous composer and conductor! The negligent Beethoven lived in baggy trousers, tipsy "stove-pipe" and shabby coat, now green with the beat of foul weather.

To Beethoven the black pianoforte by his window was a corpse that must awaken, under the process of composition, to a glorious resurrection. In reverence for the dead he poured cold water over his hands before composing. He roamed up and down, now humming, now singing, now shouting accompaniments. Then under his magnetism, as his fingers moved across the keys like fairy gymnasts on ivory ladders, the spindly legs of the piano would vibrate as if kicking off their cerements. At last chords and ripples of rioting, rocketing sound proclaimed the piano miraculously risen on the wings of Beethoven's genius.

Composition completely celled in the musician, detached him hermetically from the outside world. Once as he dined, the oboe motive of the Pastoral Symphony crept so close that he forgot the victuals before him to catch the waif of melody and adopt it to the ancestral notebook. He was never satisfied with only one brain-child on his knee. He must have them climbing all over him—a sonata and a concerto vying with an overture—three being composed at practically the same time.

Beethoven's domestic life balanced on rocks. He solved

the "servant problem" by aiming furniture at domestics. Nancy, a convertible cook and chamber-maid, was indispensable to Beethoven who usually left his bachelor apartment in chaos—a mustard-smeared plate on a chair, a lump of Stracchino cheese on the window ledge, and music-score paper winging around the room. Yet Nancy did not know stale eggs and for this peccability Beethoven reproved her dramatically by hurling the eggs at her robust figure in the doorway with much the same gusto as when he helmed a waiter with a dish of gravied beef not to his taste.

The landlady in Vienna who could hold the itinerant Beethoven as a permanent lodger was respected by her rivals. No sooner was this Bohemian domiciled in one place than he moved again. Either the garret in Alservorstadt had leaky eaves; or the furniture in another was wobbly; but oftener Beethoven's purse lacked the silver lining. If the landlady did not lose the musician she lost his neighbor who had the dubious privilege of a shower in his room every time the attic lodger emptied the contents of his wash basin on the floor. Beethoven shaved at the open window. In those days of scythe-like razors shaving was near-suicide; Beethoven, irritated at mixing Lydian measures with lather, hacked away at his face while half the village hooted outside.

The mahogany doors of Viennese barons opened to Beethoven but his prickly nature tore the silken cushions. One summer Baron Pronay invited him to be his guest at Hetzendorf. As the two met shortly in the garden the Baron tipped his hat in greeting. Beethoven, interpreting the gesture as a sprout of formality, packed up his ear-trumpets, those sibylline companions of half his life, and moved that same night to the attic of a clockmaker nearby.

In vain the Archduke Rudolph, Prince Lobkowitz and many another coronet sought intimacy with this musical vagabond, Beethoven, but "count" or "Prince" was the obstructive prefix of rank that always left Beethoven proudly prejudiced. The lowly Schindler was his one golden friend. To Schindler he confessed his agonies of mind attendant on the antics of his scapegrace nephew, Carl, who defied the world with the brand of college expulsion on his forehead.

The enchanted town of Bonn, the rose-bower on the Rhine, gave Beethoven a birthright love of beckoning roads and skyline spaces. He toasted nature in immortal music. Every bud, every ribbony path or leaf-freighted stream confided its simple vanities to this interpreter. He felt that the flowers waited for his caresses and that the yellowhammers saved their purest carols until he should pass along the "Beethovengang" or rustic lane in Baden,

sacred to his footsteps. He composed in the woods of Mödling or Döbling with only violet eyes to spy on his raptures. In the Royal Garden of Schönbrunn, between twin ash trees, elves have raised a Beethoven sanctuary by cutting the shrubbery away with Puck's scissors and smoothing a path to lead the visitor to the spot where "Fidelio" was born.

A disposition that has been waylaid by a bandit affliction along the highway of life is excused if it limps along pessimistically forever after. To Beethoven deafness was more than serious interference. It was death in reverberant life. The metronome dealer, Maelzel, constructed a resonator across the sounding-board of Beethoven's piano but it was clumsy help. We give a passing sigh as we see the swaying figure of Beethoven, a harnessed steed at the piano, the ear-trumpets clamped to his head. He pedals and thumps and crashes, not knowing that he fills the air with dissonant chords. Beethoven's naturally amiable disposition withered early. His thoughts drowned in the waters of gloomy speculation. He feared Death was taking the census and might index him any day; he beheld himself a beggar in old age, starving, friendless. Because he antagonized his physicians, Braunhofer and Staudenheim, he was left to suffer spasms of illness alone.

Beethoven's petty charities—slipping a coin to some mendicant who shared his park bench, emptying change into the envelope that went to the sieve-pocketed Carl—often bit into his own modest allowance. When Mozart's widow and children collapsed financially under their early grief Beethoven soothed their hurts with the balm of his music by shunting the proceeds of a concert into their hands. Again, after the Napoleonic blasting, when the Ursuline nuns tried in vain to support the cracked walls of their convent Beethoven mortared the walls temporarily by donating a concert, asking in return only "remembrance in their benisons."

Space permits but brief tarrying among the musical creations of Beethoven. His choir children are divided into symphonies, sonatas, oratorios and opera, overtures, concertos and lieder.

Beethoven peddled his First Symphony among music publishers for ten pounds. Sparrows banqueting in a garden suggested the gay Second Symphony. In the lengthy "Eroica" or Third Symphony, Beethoven puts the war-minced map of Europe to music. Schumann called the Fourth Symphony "A slender Greek maiden between two Norse giants," because of its tonic frailty in contrast to the Hector-armed Third Symphony and the blizzly Fifth. A laughing Trio is the happy insert in the solemn Fifth Symphony. The milk-maid clinks her pails and the brook chatters in that musical landscape, the Pastoral or Sixth Symphony. "An apotheosis of the dance" was Wagner's recapitulation of Beethoven's rhythmic saturnalia, the Seventh Symphony. Beethoven's pet, the Little or Ballet Symphony, delicately gamboling on the breast of the woodwinds, very likely refreshed the soul of its disconsolate composer. The master's most

eloquent gesture, the Ninth or Choral Symphony, is a triumphal arch of magnificently inlaid tone, under which that wraith called the human soul passes in its pilgrimage to the elusive shrine of joy.

The "Moonlight Sonata," with its noted Adagio, is the most familiar. The "Kreutzer Sonata" is Beethoven at his brilliant best. In the "Sonata Pathétique" Beethoven loops variations between G, C, D and E Flat. Lenz called the "Sonata Appassionata," a "volcanic eruption which rends the earth and shuts out the sky with a shower of projectiles." The "Pastoral" or Fifteenth Sonata is the Pastoral Symphony in a thimble. "Les Adieux" is said to be "the finest piece of program music ever written."

There are two religious works, "The Grand Mass in D" and the "Mount of Olives" oratorio. The Mass commemorates the installation of Archduke Rudolph as Archbishop of Olmutz. The "Mount of Olives" is too eruptive gracefully to pedestal the meek, white-robed figure of the doomed Christ. "Fidelio," spun from a thistle-down thread of story, is Beethoven's only opera. In the "Coriolanus," "King Stephen" and "Prometheus" overtures, the characters step out so boldly between the notes that the overtures might be called rather musical statues." The G Major and E Flat Concertos tax the pianist but atone with melody that haunts. "Adelaide," Beethoven's best contribution to German lieder, is popular but too theatrically romantic to nest with his great works.

Beethoven died on March 26, 1827, in Vienna, in the "Black Spaniard's House," formerly a Benedictine monastery. He was buried in the cemetery at Wahring, near Vienna.

THE POLES

Here, we may but cull
A withering loveliness;
There, a Lilyful
Of Beauty shadowless.
Here, the exquisite:
Both thing and name thereof.
The Substance, There, of it
And proper title, Love.

Here, the wish and urge
Of Nature, Worship, Art;
Never, There, a verge,
Horizoned eye nor heart.
Here, the rendering up
Of will to Purpose; There,
The triple Loving-Cup
That Seven Glories share.

Here, the Heard, unseen,
Whom sigh and laughter house;
There, Himself, and Queen
Forespeaking for the spouse.
Utterance, and this
But nothing's echo, here;
There, in Lover's Kiss,
The Words: "Mine only Dear!"

FRANCIS CARLIN.

Education

The Backward Child

PAUL L. BLAKELY, S.J.

MUCH as I dislike slang, I venture to express my hope that "A Plea for the Sub-normal Child" contributed to AMERICA last week by Sister M. Veronica, C.S.C., will make our Catholic people sit up and take notice.

In the heart-rending problems which teachers and school authorities daily face—and almost daily fail to solve—many Catholics have no interest whatever.

Others, possibly the majority, apparently believe that the problem of the sub-normal child does not exist in the Catholic school.

With indifference in one section, and ignorance in the other, the teacher is forced to carry the burden alone. Or she may conclude, regretfully, that she cannot carry it and do justice to the other children in the class.

I do not think that I go beyond the bounds of simple fact when I say that in the average city parish school the backward child rarely receives the special care which is absolutely necessary if he is not to become a public charge in an asylum or a prison.

An acquaintance, more or less intimate, with the parish-school system, convinces me that this neglect is never the fault of the teachers and rarely the fault of the school administrators. Perhaps the teacher may not be able to diagnose the evil so clearly and relentlessly as Sister Veronica, yet she is not blind to the unhappy facts before her eyes. But with thirty, forty, perhaps a larger number of children under her charge, she is forced back to the principle of the greatest good to the greatest number. In practice that means that the child who needs the most careful training gets none.

As for the administrators, I stand before them with a reverence mingled with curiosity and awe. If they do not have to build a school, they must maintain it by petty fees, bazaars, collections and house-to-house begging. Not one penny is contributed by the community which they free from a considerable tax, and often they must work on doggedly in face of silent hostility from non-Catholics and mean nagging from titular Catholics. If in their endless fight to provide a normal training for the normal child, poor little backward Mary or Jim is neglected, we can utter no harsh word of criticism.

Nor should we take refuge in the banal wish that our school authorities could work miracles. The man who asks for a miracle to supply for his negligence tempts Providence. Rather let us conclude that the time has come to put the facts before our Catholic people. We must let them know clearly that unless they support Catholic education, particularly the parish school, more generously, thousands of backward Catholic children will drift year after year into the State institutions from which many will emerge devoid of the Faith.

Let us for a moment survey the material with which the school must work.

First, we have the children who are normal physically, mentally, and in environment. These—if the last specification be omitted—will comprise, on the average, from seventy to eighty per cent of the school population. If home environment be included, the average in our cities may range from fifty to sixty per cent.

Then come the backward children.

These may be "backward" (a term more inclusive "sub-normal") for many reasons. Some have physical defects impeding mental development; defects easily cured, unless the class is so large that the true cause of the backwardness is never discovered.

The backwardness of others can be traced to improper environment. Careless parents enter the child too late, or permit him to indulge in truancy, and, generally, to neglect school and religious duties. Criminal or semi-criminal parents destroy the influence of the school by bad example or by actually teaching the child anti-social habits.

For these cases, medical inspection is needed in the first group, and the aid of investigators and the courts in the second.

In the third place, we find mentally defective children, and children whose mental capacity is simply slow. The mentally-defective child has, as need not be said, no place in a school for normal children, but he often occupies one. The only hope for him is an institution where under the care of qualified physicians and teachers he will be studied, and given the special treatment his case requires.

The child whose mental capacity is slow remains, then, to be considered. What shall we do with him?

As things go at present, we generally neglect him—for a time. Then there is a tremendous upheaval in the home, and perhaps in the school. After a few years of neglect he has reached an advanced stage of mental incapacity and disciplinary disorder, and the school drops him. A vigilant attendance officer picks him up and puts him in a public school. Shortly thereafter he is transferred to a special school. There he may be salvaged, at least as far as his mind is concerned, but his religion, or what is left of it, suffers shipwreck. Or, more likely, the story will run that after dismissal by the parish school, this backward boy fell among robbers and thieves or worse. As for the backward girl, look for her in the Women's Court—and for both of them, after a few years, in the penitentiary or on the path that leads to the electric chair.

Sister Veronica seems to think that it would be easy to supply our own special schools for these backward boys and girls. It would, but only in the parishes which do not need them. What can be done in the parish where the school lives from hand to mouth and thanks God if it can pay a little on the debt? Here the trouble centers.

We talk a great deal about our school "system" in this country, but it would be more honest to admit that we have none. We have a "parish system" which is not without its great merits. But when there is question of providing special schools, or a school for that section of

the city which most needs it, the parish system breaks down. Sooner or later—and sooner, I hope—in the interest of economy and of social and educational effectiveness, the parish system will have to yield to the diocesan system.

The great city parish must help the parish beyond the tracks. The parish in the little country town must have its children in its own and not in the public school. We have applied the diocesan plan to our high schools. We must apply it to the parish schools, and by degrees install a system of diocesan support and diocesan control, corresponding as far as possible with the State and city support and control of the public schools. That done we shall no longer face the anomaly of a superb parish school attended by the well-dressed and well-nourished children of well-to-do-parents—while poor Father O'Toole tries to house half the ragged and underfed children of his struggling parish in a shack, and sees the other half in the wonderful public school which school boards usually erect in the poverty-stricken districts for the good reason that there it is most needed.

It would be cheaper, writes Sister Veronica, to build our own special schools, and thus keep our sub-normal children out of the State institutions.

It would, indeed, for we pay the price of our neglect not in money merely but in immortal souls. But I am a doubting Thomas, a victim of pessimism. A parish barely able to maintain a school for normal children cannot build and maintain another for backward children.

However, I suggest a solution.

First, let us learn to think in terms of diocesan support and control. Next, let us put the case squarely to the Catholic public. Substantially, it is this. Shall we care for the backward child of 1927 or wait to deal with him as the dependent or the criminal of 1937?

CITY MOON

Over the city the white moon
Danced on her ghostly feet,
Casting her silver magic
Into each crowded street;
Eyes that were bright with weeping
Turned them away from tears;
Hearts that were heavy-laden
Lifts above their fears,
Little children, laughing,
Played in the paven ways,
Seeking to find each moonbeam
Lost in the misty haze,
Seeking to know the secret,
The path where all glory goes
Into the realms of dreaming
Through the red heart of a rose.
Over the city the pale moon
Loosened her fragrant hair,
And on the cobbles the wan stars
Lay shattered and broken there,
Blossoms that flamed in rapture,
Beauty that sang of mirth,
And in the shining star-dust
Heaven gleamed on the earth.

EDGAR DANIEL KRAMER.

Sociology

The Individual Delinquent

JOHN WILBYE

FOR some years the question of probation has held the attention of the public. It has even attained the status of a "problem" which is a good thing, if "problem" be taken in the sense of a puzzle that must be meticulously studied, if it is to be solved. In some quarters, indeed, critics have been so busy denouncing the evils of probation and the imbecility of probation boards, that when they come to the evils of crime itself they are equally out of breath and expletives.

As I have hinted, these critics fail to distinguish between probation and its abuse. I who am old enough to remember the beginnings of the juvenile court, can recall how in the city where I first met it a quarter of a century ago, its proceedings were frequently interrupted by sobs from the bench, tears from the spectators, and wails from the delinquents at the bar. The weather man—an unfeeling person who in these days would be catalogued as a "twenty-minute egg"—used to say that the humidity up there was always at the saturation point. The tottering Judge Duguid was shifted to the court not because he was qualified for the work, but because the party would never think of turning the old man out; and he prepared for his task by reading one or other of the newspaper stories that used to appear in the Sunday supplements. This preparation ruined him as a judge and all but ruined the court. His method was the "Now, my dear little boy" type which meant that the dear little boy seeing how the land lay in that jurisdiction, would promptly go out after his lecture to continue his evil courses, and come up in a year or so on the criminal side. As I say, it nearly wrecked the court, because a revulsion set in after a while, and then an ex-police judge took charge. He all but introduced handcuffs and the third-degree.

When some years ago Cardinal Hayes of New York founded "The Catholic Charities of the Archdiocese of New York," he soon came in contact with the probation system, and he studied it in the sane and thorough manner characteristic of his administration.

After examining various methods proposed for the solution of the crime problem, [writes the Rev. Robert F. Keegan], he came to the conclusion that in the probation system, with its study of the individual and its planning of appropriate supervision, society had developed an agency of great potentiality. Despite the criticism levelled at probation, he felt that it could be made a valuable instrumentality for the study and for the redemption of the criminal. The criticism did not, to his mind, constitute an indictment of the system itself, but was evoked rather by the inadequacy of staff and equipment, and the lack of a tested and enlightened methodology in existing probation bureaus.

A striking result of the Cardinal's determination to evaluate the probation system is found in the volume just published by the Catholic Charities Bureau of New York, "Probation and Delinquency," by Edwin J. Cooley, chief probation officer of the Court of General Sessions in New York.

Granted a leave of absence by the authorities, Mr. Cooley organized the Catholic Charities Probation Bureau, working in connection with the courts. An effort was made to employ the best known standards of probation practice, "both in social diagnosis," writes Father Keegan in his preface to Mr. Cooley's volume, "and in the case-work treatment of offenders." Mr. Cooley was assisted by a staff of college-trained men and women.

Thus equipped and under skilled guidance, the Probation Bureau succeeded so admirably that it gained the endorsement of social students in all parts of the country. The official organ of the New York State Probation Commission declared, "It is no exaggeration to state that the best probation work for adult offenders to be found in the United States is done by this Bureau."

Mr. Cooley's book is based on study of some 3,053 delinquents assigned by the courts to the Bureau. The result of personal, intensive contact, it is as interesting as a novel, and as instructive as a text in philosophy. In my judgment it is the most important contribution to the subject published within recent years, and I know that it is the only treatise of the kind which is not vitiated by a false philosophy of life and conduct.

Mr. Cooley, scientific and impersonal even when his pages glow with color, never "sentimental," and always ready to meet and grapple with difficulties, does not begin by rejecting free will as a myth and evil as an unreality. Unwilling to find the dominating factors of conduct in heredity and environment he will not admit that no other factors need be considered. He is as unlike the lachrymose Laura Jean Libby, who solved all problems with a sob, as he is unlike Mr. H. G. Wells who solves them all on the principle that he is always right. Add to this that his report is admirably planned and set forth clearly and concisely, and it will be seen that "Probation and Delinquency" should take its place as a text in our technical schools and in college courses in social science.

I sincerely trust, too, that it will become a much-thumbed book in our seminaries. As it seems to me, in practically every case of probation the priest must play his part. He can contribute an element of strength to be obtained nowhere else; but if he is to make his contribution with a skill equal to his zeal, he must know how to cooperate with all the factors at work in the reconstruction of the delinquent.

After all, probation rightly understood is a study of the *individual* and not of an alleged *criminal* class. Its purpose is not to block the processes of justice, but to discover how justice may be done most completely—justice to the community as well as justice to the individual. It was a cynical critic who remarked that since only God could safely temper mercy with justice, probation at its best was risky and at its worst a source of public and private evil. On the other hand, while it may not be true that to know all is to forgive all, it is certainly true that unless we strive to understand the individual delinquent we can never treat him according to his just deserts, or bring to the task of his reform the God-like quality of mercy.

With Script and Staff

MAY DAY, Child Health Day, appears to have become more or less of an institution. The past three years have seen a general advance in the idea of consecrating a day to the health of our children and 1927 will witness the national results of this development. The Pilgrim has been long of the opinion, borne out by experience, that in our Catholic schools the propaganda of good health should never be neglected. Our little ones are frequently handicapped in their studies and in their morals by defective habits and ignorance of simple rules of health which a little practical instruction can overcome. Fads and exaggerated emphasis on the barely material things are foreign to us but a sensible cooperation with national health movements can only benefit us. The American Child Health Association, 370 Seventh Avenue, New York City, publishes a delightful set of programs and suggestions for May Day which may be had for the asking. Most of us know that one day of spectacular celebration and concentrated instruction will accomplish more to impress on children the value of health habits than humdrum nagging through the year. May Day offers an excellent instrument for building up the permanent interest of the entire community and of all voluntary agencies in an intelligent responsibility for the health of childhood. The May Day program, whether it be pageant, games or field day should be planned a month or two ahead. Country children need such encouragement in the program of good health not only as much but even more than children in the city at the present time.

REV. B. W. HILGENBERG, Beckemyer, Illinois, sets an example to Catholic parishes everywhere with his successful rural program. His County League, consisting of various parish groups from different rural counties meet twice a year in the parish hall. At these meetings questions of importance are discussed by eminent speakers invited for the occasion. Sometimes his attendance runs to a thousand; then the meeting becomes an outdoor field day. Concerted action has been taken to abolish public dance halls and road houses in the county. A lecture bureau arranges monthly meetings at four points in the county. Seven dramatic societies are doing splendid work. An enthusiastic basket ball league has a game every Tuesday evening. In the winter good motion-pictures are shown and the summer time is never short of its supply of picnics. After New Year county meetings are arranged bi-monthly and even oftener. This is a sort of winter school for discussions that are close to the heart of the farmer as well as the townsman. The more practical work is really accomplished by the parish units. Each group works out its own problems. The men have charge of the outside work and the ladies look after the interior decorations. Parish halls have been enlarged. The teachers' residence improved, side-walks have been laid and other work done by the volunteer work of the men and boys. If Father Hilgenberg keeps on

with his County League many of us will be planning to move our homes to Beckemyer, Illinois.

SPEAKING of rural activities I can earnestly recommend to all our country readers an admirable periodical known as *Catholic Rural Life*. It is published by The Catholic Rural Life Conference. The editor is the Rev. W. P. McDermott, 423 Tenth Street, Racine, Wisconsin. For \$1.00 a year you obtain the latest fruit of investigation of rural problems by a group of men, priests and laymen, who have deeply at heart the problems of the Catholic farmer. No people are more in danger of forgetting their corporate existence as members of the great world wide Catholic Body than are farmers, due of course to their isolation and to the fact that the majority of the Catholic population of this country lives in the city and has city interests. This modest little periodical not only gives the Catholic farmer a sense of fellowship with his brethren throughout the country but if read by an intelligent laity in the city it will open their eyes to what the country life really means under American conditions.

THE Princess being a conservative person would not naturally be inclined to much perusal of the Sunday papers, yet for some time past I have noticed that she has developed quite a hoarding habit for not only the Sunday papers themselves but for every kind of illustrated and gaudy magazine supplements that she can lay hands on. After considerable diplomacy I managed to find out just what she does with these papers. It appears that every Sunday night after the cat has been disposed of, the door securely locked, she takes down her shears from the nail where they hang under the clock and cuts out an extraordinary assortment of pictures, always of course carefully glancing at the reverse side. This collection of treasures she sends, she explains, to her friends among the Sisters. Sisters do not receive secular newspapers, for which they are to be congratulated. For no other reason perhaps, it might be well worth a person's time to embrace the Religious life for the protection it gives you from these weekly printed mattresses. However, as an old school teacher, the Princess sees a wonderful amount of splendid pedagogical material tucked away in corners of the Sunday papers. There is almost always a fascinating, if not too exact, flight of fancy into lines of popular science, history or geography. There are delightful story pictures about which compositions and essays may be composed. There is material for busy work for the little ones. There are puzzles for the weary hours, weary minutes in the late afternoon. There are illustrations of current events. Sometimes there are chromos which can adorn a class room or even with a simple frame make an attractive premium. Try out your shears the next Sunday evening and if you have no special friends among the Sisters just send an envelope full of your cuttings to the nearest school.

THE PILGRIM.

Dramatics

Early Spring Plays

ELIZABETH JORDAN

THE most exciting event of the early spring theatrical season has been the periodical moral spasm of our city fathers over the indecency of our stage. The spasm was rather more acute than usual—the situation being also more acute and in the course of it "The Captive" was suppressed. That achievement makes the spasm well worth while, even if nothing more is accomplished. True, a certain New York publisher loudly asserts that he will promptly restore "The Captive" to the stage, with its original cast; but as he also loudly asserts that he is about to publish a book on the same theme as that of "The Captive," there is a natural suspicion that he is merely out for all the advertising he can get.

For the rest, the theatrical producers are making a handsome gesture of reform, and various local organizations are uniting to work for a clean stage. But the most significant and the only really encouraging sign of the times is that almost every individual one meets is saying impressively "Something must be done. The stage is really going too far!"

When the public backs up that growing conviction by remaining away from indecent plays, something *will* be done; and nothing really constructive will be done until then.

The "high-brow" play of the month and of several months to come, judging by the public's interest in it, is Luigi Pirandello's three-act parable "Right You Are If You Think You Are," of which the Theater Guild is offering special matinee performances at the Guild Theater.

In the review preceding this one I pointed out how cheering an indication it is to have the New York public rushing downtown to Miss Le Gallienne's theater on Fourteenth Street to see "The Cradle Song." Obviously a large portion of that public is ready for beauty, sweetness and light in the theater. The revelation attending this Pirandello play is almost equally cheering. It shows that the public is also ready to think a bit. It is not only ready to think, but it is ready and eager to think aloud. At the fall of the first curtain everyone in the Guild Theater is discussing the problem presented. At the end of the second act the spectators are fiercely arguing among themselves. At the end of the play they linger in the aisles to continue the argument. Incidentally they have all an interesting afternoon, and, judging by some of the arguments overheard, many brains long quiescent have been stirred to action.

Personally, I could not work up much excitement over the problem presented, which (confidentially) is not much of a problem after the first act. But I enjoyed the superb work of Beryl Mercer as an Italian mother and of Edward G. Robinson as her son-in-law, and we appreciated the heavy stratum of tragedy which underlies the comedy of the play. Also, I found Reginald Mason

intensely irritating, which is exactly what the playwright meant him to be. On the whole, however, I was rather more interested in the audience than in the play. The Theater Guild is doing a big thing in this production. It is really giving one a comedy-drama on both sides of the footlights; and no play-goer can afford to miss the double attraction.

"What Ann Brought Home" was a husband. The author, Larry E. Johnson, and the producer, Earl Carroll, make that clear in the first five minutes of the new comedy at Wallack's Theater. To see Earl Carroll producing a clean play is itself a novelty which should fill the house, but even aside from that attraction the production can stand on its merits. When a pretty girl brings to a crowded home a penniless youth she has married that afternoon, a youth who has neither a job nor a prospect of one, the situation intrigues the audience. What are father and mother going to do with the bridegroom? The answer is immediate. Father gives his new son-in-law a job, in which the lad fails to make good; and mother, having no spare room and obviously unable to turn Ann's sister out of the room the two girls have shared, pairs off her son-in-law with "Uncle Henry," another dependent member of the family. The remaining two acts show how the arrangement works out. The bridegroom is a sweet-natured dreamer. In real life Ann's father would have to support him to the end of the chapter. In the comedy, of course, the lad solves all the domestic problems in Ann's home and eventually makes everybody rich. So we have a joyous entertainment whose sole peril is that it may encourage other jobless young men to marry.

Eva Le Gallienne, producer of "The Cradle Song," has another strong attraction at her Civic Repertory Theater in "The Three Sisters," by Anton Tchekov. Like most Russian dramas, "The Three Sisters" is thoroughly depressing, but it is free from the lust, murder and mania of such productions as "The Brothers Karamazov." It shows us the grim drabness of the lives of three sisters, one still young, the others past their first youth, in the narrow environment of a Russian village. Their parents are dead. Their brother, now head of the house, has gambled away the family fortune. He brings home a wife who, with her rapidly arriving children, take from the sisters such small place and independence in the house as they had before the marriage. They work for their living, at jobs they loathe. Two elements brighten the sick routine of their lives—a dream of going to Moscow, and the presence of a regiment of soldiers in the town. For a time the officers of the regiment are their friends, are frequent guests in their home. But the sisters never get to Moscow, and at the end of the drama the regiment marches away, transferred to other quarters. The officer the youngest girl was to marry is killed in a duel. She sees the town closing around her, shutting her in for the rest of her life; but at the last moment she escapes it and flies to the outer world to find work, while the two older sisters remain behind and

dumbly accept their fate. The play is a sincere piece of work, admirably produced and acted; but after the last curtain its audiences go forth wrapped in melancholy as in a wet mackintosh.

The success of Ferenc Molnar's "The Play's the Thing," in which Gilbert Miller is starring Holbrook Blinn at Henry Miller's Theater, is very hard to understand. There is no drama. There is nothing but talk, endless talk, based on a situation which is among the very worst on our stage this season. That, certainly, is the limit of condemnation. Yet our so-called reformers passed over this Molnar play, though it is as unwholesome as a charnel house.

"In Abraham's Bosom," is the biography of a Negro, in seven scenes, and its author, Paul Green, made of it a deeply impressive play, which was excellently acted by its Negro cast. Nevertheless, it lasted only a few weeks, though the Provincetown Players made desperate efforts to keep it going.

A new play by Clemence Dane, author of "Will Shakespeare" and "The Bill of Divorcement," is always worthy of attention, but "Granite," her latest output, which the American Laboratory Theater has produced and is presenting at the little Mayfair, is disappointing to the author's American admirers. It is a somber drama of a hundred years ago, laid on a desolate granite island off the English coast, and depicting the experience of a beautiful English girl living alone there with a husband whose agreeable habit is to lure ships upon the rocks by false signals, and then salvage the wreckage. Incidentally he abuses his wife till she madly calls upon the devil himself to help her. Almost immediately a mysterious stranger staggers into her kitchen fresh from days of exposure at sea, and dying of hunger and thirst. He is merely an escaped convict, but he is devil enough for the purposes of the play. She saves him and he promises to be her slave. She acquires two husbands in the course of the drama. He murders them in turn—the first with her connivance, the second without it—and is in full possession of her and the island when the final curtain falls upon a retribution severe enough for any sinner.

All of which means that "Granite" is another of those plays that are well written, well acted, and which have given rise to the most persistent question of the day: "To what degree may the theater be a mirror of life?"

AN OLD NUN TALKS TO HERSELF

Because I'm old, and the long years
Brought each its share of pain—
Of griefs that cost me many tears,
And work that failed, and doubts, and fears,—
They come to me, the young, the wild,
For comfort, and to learn the way

That wisdom trained my wilful feet;
And I, dear Lord, to You I say
When they are gone: "Alackaday!
How strange they do not see that I,
I, too, am but a little child."

FLORENCE GILMORE.

REVIEWS

Historical Memoirs of New California. By FRAY FRANCISCO PALOU, O.F.M. Translated and edited by HERBERT EUGENE BOLTON. Four volumes. Berkeley: University of California Press.

It is a splendid and memorable work that Professor Bolton has done. With painstaking care he has made available for students of history and lovers of California's missions the story of their inception as chronicled by one who shared with Serra, Crespi, Lasuén, Murguia and their heroic brethren the perils and the romance of their foundation. Serra's quondam pupil in Old Spain and later his bosom friend, stalwart adviser and sympathetic biographer, Fray Palou labored for nearly forty years on the California missions, Baja and Alta. In turn he was President of the peninsula foundations and those in New California; also founder of Mission Dolores in the present San Francisco. Under the title "Noticias de Nueva California" this scholarly and saintly friar found time amid his active missionary duties to note down "a collection of memoirs of Old California for the time when its missions were administered by the missionaries of the Regular Observance of our Seraphic Father San Fernando de Mexico; and of the new missions which those missionaries founded in the new establishments of San Diego and Monterey." Professor Bolton pronounces it "the best single source for the history of California during its pioneer period, the sixteen years from 1767 to 1783." Even a cursory reading of the "Noticias" evidences that Fray Palou wrote carefully and critically and Professor Bolton has translated and edited the monumental work with equal accurateness and critical acumen. It is an intriguing work written by an eye-witness and participant in the events he records, simply and with no attempt at reticence. Much of it consists of original documents which authenticate his statements. The first volume is taken up with the Franciscan labors in Baja California from the expulsion of the Jesuits until the transfer of that field to the sons of St. Dominic. The rest of the memoirs have to do with the foundations in New California from San Diego to San Francisco. The story of California's early missionaries is a dramatic tale of heroic deeds and high romance, a very human story that mingles with overland journeys and ocean voyages fraught with dangers and hardships, accounts of struggles now with Indians, now with government officials, occasionally with fellow Religious. Yet even when Palou blames or finds fault there is no animus expressed, only zeal. As a prelude to the translation Professor Bolton briefly but affectionately and enthusiastically sketches Palou's own career and as an appendix he adds a premier English translation of some Palou correspondence that has survived the years. An excellent index and many maps and plates heighten the value of this latest scholarly contribution to early California history.

W. I. L.

Chaucer and the Medieval Sciences. By WALTER CLYDE CURRY. New York: Oxford University Press, American Branch. \$2.50.

There is much in this volume to justify the statement that it is one of the most illuminating books on Chaucer published during the last decade. Surely, anyone who has read what Professor Curry has written, must hereafter be even less attracted than before to the unlovely characters of the Pardoner, the Summoner, the Cook, the Reeve and the Miller. Briefly, the purpose of the book is to show the traits of character that Chaucer intended to suggest when he remarked certain physical traits, which, according to the belief of his day, indicated very definite traits of character. For instance, the Miller's figure, his "round face, sanguine complexion and red, bristly beard, his short neck, great mouth, and broad nostrils," indicated clearly a man "easily angered, shameless, loquacious, and apt to stir up strife." This

and similar inferences of which the book is largely composed, are ably substantiated by quotations from medieval writers widely known to their contemporaries. In many cases details are given that are hardly quotable, and from them deductions are drawn of the grossest sort imaginable. In the case of the Pardoner they are literally nauseating. In general, Professor Curry makes Chaucer rather too credulous in matters astrological. This is especially difficult to understand when we recall that in his treatise on "Astrolabe" (Pt. II, sec. 4.) Chaucer, after explaining the superstitious practices of astrologers to his son, adds, "These be observances of judicial matter and rites of pagans in which my spirit ne hath no faith ne no knowing of here horoscopum." Similarly, Professor Curry's estimate of the medical science of Chaucer's day would lead one to conclude that it was a mere congeries of conjectural absurdities and superstitions. This, of course, is untrue as even the most elemental history of medicine makes clear. But despite these limitations the work is an invaluable one for those whose interest in Chaucer is literary rather than historical.

T. L. C.

War Birds. Diary of an Unknown Aviator. New York: George H. Doran Company. \$3.50.

This diary, alleged to be that of a United States Army aviator fighting in France under British command during the closing months of the World War, first appeared serially in *Liberty*. At least one correspondent of that magazine doubts the authenticity of the story. Most respectable readers of the volume will doubt the propriety of its publication, even though authentic. The editor had the decency to suppress the author's name; it is to be regretted that he did not continue in his decency to suppress entirely the scribblings of a dissolute youth. It thrills one to read of the experiences and the feelings of the aviators in the performance of their daring exploits; but it rather nauseates one to have their vices realistically described. It was a plain old gentleman, who once said that there are many natural and necessary actions performed in the privacy of one's home that common decency prohibits from exposing to the eyes of one's neighbor. What price progress, when new washing machines are clearing the landscape of unsightly clotheslines, that a few modern writers persist in broadcasting their soiled linen. "War Birds" leaves a bad taste in the mouth; it is a slur on the clean-minded men of our Aviation Corps. Under cover of a diary, unexpunged and unrevised, poor literary effort may be excused, but why publish it? "War Birds" is not literature; it is not history. In it, our aviators are shown not as eagles but as moral buzzards.

D. L. McC.

The Twilight of the White Races. By MAURICE MURET. New York: Charles Scribner's Sons. \$3.00.

The Third British Empire. By ALFRED ZIMMERN. New York: Oxford University Press, American Branch. \$2.00.

Both of these volumes agree that the prestige of Europe and the white races has been injured by the Great War and the years that have followed. One asserts that the wound is deep and mortal; the other believes there is a remedy and that the wound is already healing. According to M. Muret the white races will soon lie under the spreading tide of other colors: swarthy Indians from India, red Indians from America; tawny tribesmen from North Africa, darker ones from further south; yellow races from the East, hybrid Bolsheviks from Siberia and even slightly tanned half-breeds from the Dakotas and Montana are beginning to mass so large and solid, that Europe and America, torn by the Great War, broken by Wilsonism, and struck sterile from race suicide, shall in a few generations have succumbed and a great civilization shall have passed away. M.

Muret's pessimistic views make interesting essays, as far as they go; they are undocumented and quite obviously subjective. Mr. Zimmern's book is of that kind which it is hard to lay aside once you have begun to read it, so straight and steady is the march of its graduated clearness and so comprehensive is the spirit of its scholarly understanding. The slow evolution of the Empire up into its present stage, characterized as the British Entente or Commonwealth of Nations, is sketched in the opening chapter. The next deals with the Empire and its connection with the League of Nations. Then follow three chapters of compelling interest on the color line in race, on economics and on nationality. The prestige of the Commonwealth of Nations will, contends Mr. Zimmern, bind the world together to the prevention of war and to the desirable development of the colored races without prejudice to the white. Here is the healing salve for Europe's wound. True, there is some contradiction in these pages between ideal and actuality, but if every British statesman be infused with the spirit of the aims and ideals of the Empire as set forth in these lectures, the British Commonwealth of Nations and the world must be benefited.

P. M. D.

BOOKS AND AUTHORS

From Priestly Pens.—It is not usual for apologetic and dogmatic courses intended for seminarists to be found in the vernacular. However, in "The Church and Christ" (Herder, \$3.00), the Rev. E. Sylvester Berry of Mt. St. Mary's, Emmitsburg, has made available in English dress the substance of his classroom lectures. In content it covers the origin, attributes, properties, organization and powers of the Church. On this account it should prove as instructive for the laity as it will doubtless be welcome to the prospective priest. Not only is the positive matter presented but the stock objections against the various dogmas are proposed and considered and the theories of adversaries and the holdings of sectarians explained. For practical purposes current objections might have been more fully stressed and earlier ones that have lost their popular significance omitted. The reviewer fears that occasional inaccuracies of statement and looseness of expression may afford non-Catholic or ill-informed Catholic readers ground for misunderstanding: on this score the last chapter especially is unsatisfactory.

A great deal of homely philosophizing is included between the covers of "Dad's Musings" (Chicago: J. H. Meier), by the Rev. C. F. Donovan. Assisted by his wife and growing son, "Dad" ventilates his views on a wide variety of subjects. The little volume is wholesome and well seasoned with both the pathetic and the humorous. In addition a genuine though not ostentatious Catholic spirit pervades it. Perhaps it is because Dad's life is so common-sense; for Catholic living and common-sense living are but two phases of the same thing.

Lourdes, Oberammergau, the Roman catacombs, and similar hallowed spots, are all rich in religious associations that give them a peculiar charm for Catholics. Most people, however, can enjoy them only vicariously. For those who must read about them no better guide can be proposed than the second series of "God in His World" (Pustet, \$1.50). The Rev. Edward F. Garesché, S.J., takes his readers to various places of Catholic interest in Europe and tells them their stories simply but entertainingly and edifyingly.

Plays for the Amateur Stage.—In his introduction to "Twelve One Act Plays" (Longmans, Green, \$2.50), Walter Pritchard Eaton adequately describes the pieces as "occupying the middle ground... between the play... beyond the amateurs' powers and the one... beneath their contempt." The selections have been made with the aim of offering various types of the one-act play to suit the needs and tastes of amateur players and directors, and

of consistently striking the note of moderation throughout. None of them display many distinctive characteristics. The tragedies are not profound, the comedies not hilarious, nor the satires over sharp. In sum, the group adds a new quality to play compilation.

Unstinted praise has been given by the Irish press to Rev. Fr. H. Gaffney, O.P., upon the production of his mystery plays. These are an effort to restore drama to its place as an aid to religion, such as it was in the Medieval times. The longest of these plays is "The Poor Man of Assisi." It opens in the Cathedral square at the moment when Francis breaks with his merry worldlings. After dramatizing those scenes in which Francis and his companions are made to appear before the ecclesiastical tribunals, it closes with a powerful representation of the wondrous death of the Saint. Another booklet, entitled "Two Eucharistic Dramas," contains one-act plays on "Tarsicius: the Boy-Martyr of the Eucharist" and "Imelda: the Little Flower of the Eucharist," while a pamphlet gives the text of "The Star of Christ," a Christmas mystery play that was much acclaimed upon its presentation in Dublin recently. In all of these plays, Father Gaffney treats his subjects with reverence and dignity, as well as with artistic delicacy and simplicity. Production rights of these plays are reserved by the publishers of the text, the *Irish Rosary*, Dublin.

Dramatic organizations seeking secular plays suitable for amateur production might consult the ever growing list of texts issued by Samuel French, 25 W. 45 Street, New York. Among those recently published are "The Old Soak," by Don Marquis, "Graustark," by Grace Hayward, "The Haunted House," by Owen Davis, "White Collars," by Edith Ellis, and a variety of others of varying degrees of art and suitability. The booklets are issued as "French's Standard Library Edition" for the general reader; their public performance is permitted through arrangement with the publisher.

Christ and His Critics.—Rejecting on the one hand the opinion that Christ was a fanatic, yet on the other denying His supernatural character and Divinity "because I do not know what it means," J. Middleton Murry, editor of the *Athenaeum*, portrays in "Jesus, Man of Genius" (Harper, \$2.50), his concept, inadequate he admits, of the Nazarene. Well-intentioned though the author undoubtedly is and writing always with a sympathetic pen, the Catholic reader who recognizes in his Church an infallible teaching authority, must reject much that he says from Preface to Epilogue; from his initial discarding of the Fourth Gospel as historical to his denial in his closing pages of the bodily resurrection of Christ as an objective reality; from the Saviour's miraculous conception to the perpetual virginity of His Blessed Mother. Of Jesus there can be only two logical concepts, either the God-Man or a fraud: there is no room for an interpretation of Him merely as a "human genius."

Catholic apologetes sometimes find themselves in queer company—often inveigled there, it is to be suspected, as a decoy. One imagines that this explains the presence of a paper in "Twelve Modern Apostles and Their Creeds" (Duffield, \$2.50), by Gilbert K. Chesterton, for he could hardly subscribe to the implication in the Foreword, describing the contributors, that he is one of those who "in keeping with these days of spiritual progress" tends "to rise above individual creeds and to stand outside of denominations' barriers." Baptist, Mormon, Quaker, Christian Scientist, Episcopalian, Lutheran and Agnostic confess here their beliefs. For the professing Christian, the only important question is: what was Christ's creed? The creeds of Bishop Slattery, Senator Smoot and Carl Van Doren are quite irrelevant. There are descriptive notes about each of the denominations, but these are not always accurate. The statement that the Roman Catholic Church is a "branch of the Christian Church" is completely false.

Sir Percy Hits Back. *The Crime at Diana's Pool. The Snake and the Sword. Father Gregory, or Lures and Failures. A Chequer Board. Straight Sapling. The Lazy Detective. The Ardent Flame. Rivalry. Trumps.*

The activities of the League of the Scarlet Pimpernel against the terrorists of the French Revolution are continued in "Sir Percy Hits Back" (Doran. \$2.00), by Baroness Orczy. Here is the truth about the human demons who began and perfected the work of Satan in the name of liberty, fraternity and equality, and powerful passages describe the cruelty which betrays the wild beast in human nature when it throws off the yoke of religion. The action circles round Fleurette, the innocent daughter of a notoriously merciless judge. A little exaggeration is pardonable in fiction, but it is doubtful if, in the present work, the picture has been overdrawn. Baroness Orczy does well to expose the utter ruthlessness and malignity with which these so-called apostles of freedom pursued their innocent victims. Her story is indeed timely today when so many apparently think we can get along without God.

In the preface to "The Crime at Diana's Pool" (Duffield. \$2.00), by Victor Whitechurch, it is related that when the author had finished the first chapter, in which the murder at the pool occurs, he did not know why the crime had been committed, who had done it, or how it was done. By thus putting himself in the place of the investigator who, ordinarily, in such cases must begin with a slender clue if with any, he has imparted an air of reality to his work which is so sadly lacking in many tales of this kind. In consequence, the reader's attention though not kept exactly at white heat is at least held smouldering until the climax, a logical and ethical outcome of the events.

The author of "Beau Geste," Percival Christopher Wren, does not reach the high standard set by that volume in his two recent publications: "The Snake and the Sword" (Stokes. \$2.00) and "Father Gregory" (Stokes. \$2.00). Both of these stories are good from many points of view, but they must annoy those who have reverence for God by the flippant blasphemy sometimes introduced. "The Snake and the Sword" is a clever study of prenatal influence, which works disastrous effects on the life of a strong, manly, lovable young Englishman. The mother has a harrowing experience with a snake just before the birth of her child, and this experience is reproduced in the life of the boy and man by a recurrence of fits of abject terror. The sword, a family heirloom, saturated with memories and traditions of gallant courage, supplies the other element of conflict. The dominant bravery and the intermittent cowardice are woven together with much skill and provide the thread for an interesting story.

"Father Gregory, or Lures and Failures" is not an attractive book. It consists of a series of sketches which describe the inmates of a club in India, founded to give refuge, temporary or permanent, for fallen gentlemen. The founder of the club has a taint on his own ancestry, regards himself as a failure and employs his fortune for the regeneration of other failures. Father Gregory is the kindly spirit who presides at most of the cures. In one way or other the failures are drawn into giving a description of the things that lured them from success or respectability. The triumph of the book lies in the fact that the author is able to light up the sordid careers of his characters with some touch of nobility. Its theme is that plain, ordinary kindness is far more potent in curing the ills of the soul than preaching or any other of the adjuncts of religion. The book is not pleasant reading, and while true in its positive elements, is false to a great extent in its negations, both actual and implied.

At first sight, "A Chequer Board" (Lippincott. \$2.00), by Robert Clay, has the make-up of the real old pirate yard: the crossbones flung to the breeze, the fierce fighting with merchantmen, the slaughter of their crews ending with the gruesome walking of the plank, and amid it all, Paul Slieve, the morose

mate of the pirate bark, in love with the beautiful Johanna Sedley, a captive of the outlaw's chief. The author has a wondrous power of expressing the sea and its changing moods, so much so that the most exciting moments are dwarfed by the luxuriance of the description. Now comes the unexpected. All this happened centuries ago, yet actualizes again in the delirium of Paul Slieve Emmet, a remote family connection of the pirate mate and at present a clerk in a London shipping concern. His fiancee is haunted, also, by uncanny recollections of an ancestor named Johanna Sedley. This surely is straining possibility beyond the breaking. Of old, Paul and Johanna ended their existence with a pistol shot; but the inherited memory is not so fatal for their modern counterparts.

Ninty Capel was an attractive, sensuous, selfish woman. How her character unfolded to the eyes of those that loved her best until she lost through its unfolding all her worshipers with their love, faith, friendship, trust, is told by Rachel Swete Macnamara in "Straight Sapling" (Small, Maynard. \$2.00). The story is begun in England and finished in India. Deb Malory is the sapling. Ninty would have her for her pawn but the tables are deftly turned when she supplants Ninty in Nico Farington's affections. There is interest and drama in the telling of the tale.

In "The Lazy Detective" (Houghton, Mifflin. \$2.00), George Dilnot relates the adventures of an amateurish detective in a rather amateurish way. Harry Labar's task is to run down a gang of crooks and especially their leader, Larry Hughes. Meanwhile he has also to keep a romance a-going. The two are made to dovetail in the conventional way. Some of the episodes have a thrill but most of them are spoiled by a slovenly narration.

Since "The Ardent Flame" (Century. \$2.00), by Frances Winwar, takes as its theme the story of Francesca da Rimini, made famous long ago in the "Divina Commedia," it forces the reader to draw a comparison not only with Dante but with the works of Sabatini and, to a certain extent, with those of Farnol. Above and beyond this fact, the story itself is so compounded that it requires a master's touch to save it from being a gross and repulsively sensuous narrative. The blurb of the book describes Miss Winwar as a young and inexperienced novelist. The fact was obvious without the volunteered information. Her choice of subject and her treatment are both unfortunate.

The two heroines of "Rivalry" (Macaulay. \$2.00), by Sarah Ward MacConnell, begin from the cradle that bitter rivalry (whence the title) in which each sister incessantly attempts to outshine and outwit the other. This spirit persists throughout their respective lives. At the end they both find themselves widowed and childless, with the fruits of their energies turned to ashes. The significance, if any, of the book is that it presents love, marriage, family life and, by implication, every other human endeavor in the pessimistic light of futility. The reader, besides feeling considerably scratched by the claws of these amiable ladies, the Doanes, will also be oppressed by a sense of utter loss. Everything perishes; nothing perseveres; and the authoress, naturally, does not give a thought to the souls of her heroines. An occasional mention of religion does not serve to show that it offers consolation and a solution, but that religion may also be a source of sororal competition.

The work of authors whose names are synonymous with the best in the art of the short story is included in "Trump" (Putnam. \$2.00). This volume is the third of an annual series of short stories compiled by the Community Workers of the New York Guild for the Jewish Blind. "Aces" and "More Aces," the collections respectively in 1924 and 1925, have enjoyed merited popularity. The volume offers a wide range of choice, from the neurotic modernism of Zona Gale to the hilarious, if rather unliterary, humor of Sam Hellman. Kathleen Norris, Octavus Roy Cohen, Louis Bromfield and G. B. Stern are among the other contributors.

Communications

The editors are not responsible for opinions expressed in this department.

"America" on the Negro Question

To the Editor of AMERICA:

Permit me to extend to you my sincere congratulations on the splendid series of articles which has recently been published in AMERICA, dealing with the Catholic Church and the Negro.

It is estimated there are 10,000,000 Negroes in this country and that about 250,000 of them are members of the Catholic church. It is true this is only a small proportion but nevertheless I will venture to say able writers like Father John LaFarge, S.J., and influential Catholic publications like AMERICA, are doing a good work towards hastening the day when there will be "one Fold and one Shepherd."

I sincerely thank you for the services you have rendered my people.

Chicago.

EUGENE J. MARSHALL.

Wanted: Complete Set of the "Catholic Mind"

To the Editor of AMERICA:

We are very anxious to secure a complete set of the *Catholic Mind* from the beginning down to the year 1925. If any reader of AMERICA has such a set and is willing to part with it will he kindly communicate with me at the Business Office.

New York.

F. P. LEBUFFE, S.J.

St. Joseph's Mission Seminary

To the Editor of AMERICA:

Permit me to address this letter to you. Here in Austria we are entirely impoverished. Under such conditions I am to provide for 150 students, all destined for the missions. Our mission is in south-western Africa.

I have come to a pass where, if St. Joseph does not help us, I can do no more. Our St. Joseph's Seminary is most in need of repairs, the rain penetrates everywhere. But it is impossible to have any reparations made, since I cannot even pay my bread bills any longer. Literally, I do not know whence to take our daily bread for the mission students.

We have not one bit of capital. How then should I be able to sleep with the debts growing like weeds over my head? I am ill, quite seriously so, yet may not spare myself. I must first find bread for my poor scholars studying for the priesthood. Surely St. Joseph, in whom I have placed all my trust, will repay whatever is done for them.

Have no doubt that I make this petition only in the most extreme need. I beg for our daily bread. My boundless gratitude is given in advance to all those who will aid my students to become excellent priests and devoted missionaries. Certainly AMERICA will forward any donations or stipends intended for us.

Vienna.

P. GEORG FANGAUER, PROVINCIAL,
Oblates of St. Francis de Sales.

The Catholic College and the College for Catholics

To the Editor of AMERICA:

May I express to you the interest I have in a matter recently discussed in AMERICA and which I would be very glad to see further emphasized, "The Catholic College and the College for Catholics." The actual cause of existence of the Catholic college seems to be lost sight of in the pressure brought to bear on us. Is it not possible that under the weight of competition with State or sectarian institutions we will come to sacrifice principles far more precious than the prestige of numbers?

Is Catholic education possible from non-Catholic or agnostic sources, and, if given from these sources, why under the guise of

courses in a Catholic institution? Have we come to forget or to ignore that, apart from the science of mathematics, the ethical element must enter *all subjects*? The sound principles of Catholic Christian morality and dogma should then be inculcated in every course.

Are we becoming content with a stereotyped course in Apologetics supplemented by one in formal Ethics? Shall we entrust our factors in the intellectual field to those who are indifferent to or who are foes (the more insidious as the less offensive) to our precious heritage? Is not material equipment becoming the test of excellence in our higher institutions? Is not *hundreds* on the roll call their aim as it is their boast? Even when the college in the majority of the departments is controlled by the Catholic element, are the basic ideals *Catholic*, or has the term *Catholic* come to have a relative signification? Must not the atmosphere of a college for Catholics be permeated by the Catholic spirit?

Some may consider such restrictions narrow-minded. The opportunity for higher education for those outside the Church is such that they need never seek it in a Catholic institution. For them, opportunity is unlimited; it is provided at public expense. Why then would they expect consideration in Catholic institutions which are provided to safeguard the *Catholic*, not to afford a refuge even for excellent non-Catholic parents disturbed by the difficulties confronting the youth of the age, though such are never refused the advantages rising from the life-devotedness of the Religious conducting the Catholic schools? It was for *Catholic education* that the Religious vowed their lives.

If you should continue this discussion, it seems to me that we would find some profitable reflections in the theme. It might lead influential Catholics to realize the vital question of Catholic education for Catholics, and prompt them to aid the struggling institutions now hampered by overwhelming competition, with little, if any, cooperation from the Catholic body.

Belmont, Calif.

SISTER ANTHONY.

The Woman's Side of It

To the Editor of AMERICA:

I have been reading AMERICA for some months past and, incidentally, have been following the articles relative to birth control through self-control. My attention was especially drawn to Miss Mary H. Kennedy's comment on Mrs. Hughes' viewpoint To quote Miss Kennedy:

I am asking a simple question in good faith when I ask: Can parents—mothers—who state openly in public print that they cannot face motherhood again until circumstances—material circumstances—"alter with us," stand as ideals for Catholic youth?

For we have ideals. Christ is our ideal.

I am inclined to believe that Miss Kennedy has overworked her notion of idealism in this instance. Christ is our ideal. But, Christ does not require us to make the same sacrifices that He made. In fact we could not even approach them for He is God and we are mortals. We can imitate Him and should imitate Him in so far as it is humanly possible. He asks that we do so.

We may not always like to think that it is the case, and yet, financial pressure is a factor that necessitates consideration. There is hardly any advantage in raising children unless one can feed, clothe, shelter, and educate them in the ways of Holy Mother Church. They cannot attempt to follow Christ unless they are taught to know Him and they need to be placed in the environment that will give firm foundation to their faith. With present rentals, food values and tuitional costs, parents must appreciate economic burdens. For parents who dwell in the city these burdens are more oppressive, perhaps, than for those who are located in the suburbs. It is absolutely necessary for city folk to limit offspring—by means of self-control—in order to fulfil their duties to the children, to themselves, to the State and ultimately, even to God . . .

Further, I find that I cannot digest Miss Kennedy's inference in the following:

The reticence of Catholic womanhood upon the most delicate subjects of married life has always lent brilliance to the shining armor of their womanliness and to their Catholicism. While other women have rushed into print with "true confessions" as wives and mothers, I have exulted to see that no Catholic woman was of their midst. I can exult no longer.

I feel as if I should like to criticize her severely on what she says above. Can it be that Miss Kennedy does not distinguish between so-called "true confessions" and the candid and sincere account of her experience written by Mrs. Hughes? The type of "true-confessions" story, usually published by the tabloid newspapers in my fair city, is such that it would be unjust to Mrs. Hughes to infer this comparison. Yet, that is what Miss Kennedy has done. Let us hope that it was done unwittingly.

New York.

(MRS.) HELEN REYNOLDS.

Origin of "Jazz"

To the Editor of AMERICA:

Your issue of January 15, 1927, carries a letter from "G. S." asking for the origin of the word *jazz*.

Recently we were treated to an inspiring lecture by one of the country's most famous musicians. Speaking about *jazz* he gave it this origin. Some time ago, there was a little brass band in the Southern part of the country which gained much of its prominence through one of its cornet players. This particular musician's name was Charles, "Chas." for short. After the first chorus of a selection was played, the director always called upon "Chas." to play exaggerated syncopation with the words, "Now, Chas." The word *Chas.* after some time was changed to *jazz*.

You may take this for what it is worth. All I repeat is the lecturer's idea.

Milwaukee.

H. J. G.

When Barbarian Meets Barbarian

To the Editor of AMERICA:

C. Joseph Patrick wrote a letter to AMERICA, appearing there February 26, 1927.—Now, my dear Joseph, you are, as you say, a dunce; for I also am a dunce of no mean reputation, and you are a greater than I.

That distinction, however, would not be worth writing about; but you sin grievously against Mr. Chesterton. For in that article, "Feasts and the Ascetic," he set out to be simple; and he told a story just to show us that we are not simple enough, to illustrate the fact that were we simpler we would understand things better. And you start up in irritation and state that you cannot understand him just because you are so simple—or is that too subtle for you? That article was written for dunces; and you complain that it is not for you just because you are a dunce. The next point to be determined would be, I suppose, what depth of duncy must Mr. Chesterton try to reach?

He set out, as I presume you grasped, to show that feasting and fasting were not contradictory but were complementary to each other; and how he could better have illustrated his point is beyond my understanding, such is its density. As my grandmother used to say so beautifully when she was teaching us rhetoric, every metaphor, allegory, simile, and so forth, limps a little, otherwise it would be a mere history of the fact. Now Chesterton's figure limps a little. But the water of his story is the cause of both the gaiety and the suffering. It is because of it that people laugh and cry. And so it is perfect.

Now, Joseph, let me tell you a secret, for I have conceived an ineffable love for you since I see in you one even more dull of intellect than myself—here it is: that very paragraph you quoted changed my whole attitude towards even the heathen. Wasn't that wonderful? Before reading that I had always believed

in the "I'm tired" theory regarding answering questions about religion. For, as I showed above, I am a dunce of the first water. In fact, now, so much have I talked about my conversion around the house that my grandmother—she of the tropes—who has a turn for the dramatic, suggested that I write and tell Mr. Chesterton of the matter. But, like you, I have a great dread of his "terrible humor," as the French call it. But I am glad you gave me this opportunity of showing myself off to advantage: I can write to you freely, for you are a barbarian; so am I. You are a dunce; so am I.

Philadelphia.

FRANCES O'BRIEN.

Who Discovered America?

To the Editor of AMERICA:

I beg the privilege of voicing my protest against your recent editorial, "Runic Inscriptions and Nordic Intolerance," July 17, 1926. First let me state my position and then my beliefs. I am a Protestant, and an American of Norwegian descent. I do not belong to the Klan, nor do I believe in it. Since my graduation from medical school until the present time, I have done all my hospital work in Catholic hospitals. I have many Catholic friends, among them several priests. I have no religious intolerance, I believe in religious liberty. I do not believe in the authenticity of the various Rune stones reported to have been found around the country.

Neither do I believe in the type of editorial which I am condemning. This is the sort of thing which stirs up hatred and intolerance. You have taken a narrow and prejudiced view of the matter. There is no attempt on the part of Nordics to prove that a non-Catholic discovered America. That which you describe as "less worthy motives" is merely an outcropping of pride on the part of Scandinavians, in the acts of their ancestors. The present-day Scandinavian knows as well as you do that Leif Ericson was a Catholic. As a matter of fact the famous Kensington Rune stone, discovered in Minnesota, started with an "Ave Maria." Personally I believe it was a fake, but the presence of an "Ave Maria" certainly does not indicate a desire to prove that a non-Catholic discovered America.

What difference does it make to the Catholic Church whether Leif Ericson, a Catholic, or Christopher Columbus, a Catholic, discovered this country? The only thing that Norwegians wish to prove is that a Viking was the first to reach American shores. Their desire in this respect is comparable to the wish of Americans to say that an American was the first to fly around the world. Nothing more, nothing less.

How can you hope to overcome prejudice and hatred, when you take such a distorted view of a perfectly natural desire on the part of a whole nation? Personally your editorial even made me a trifle irritated, and I don't care whether a Catholic, a Jew, or a Christian Scientist did the deed. What irritated me, however, was not the fact that you threw mud on the alleged discovery of America by the Vikings, but the prejudiced and totally uncalled-for motives which you credited to those whose natural pride leads them to attempt to prove that a Northman actually did sail across the Atlantic before Columbus.

Be a little sane in your views, and you will find that the Protestants whose views on Catholicism are not founded on intelligence, will return to a more rational opinion regarding your Church. How do you expect them to read your motives aright when you put such an idiotic construction on theirs?

Hot Springs, S.D.

HENRY O. RUUD, M.D.

[Dr. Ruud is to be congratulated on his ignorance of the bigoted use continually being made by many Protestants of Leif Ericson's discovery. The editorial of last July was a protest against such bigotry, not against any racial pride. The June issue of *Thought* will carry an article on "The Norse Discovery of America" by a foremost English scholar.—Ed. AMERICA.]